A WINDOW OPEN ON THE WORLD

The UNESCO Courier

JUNE 1961 (14TH YEAR)

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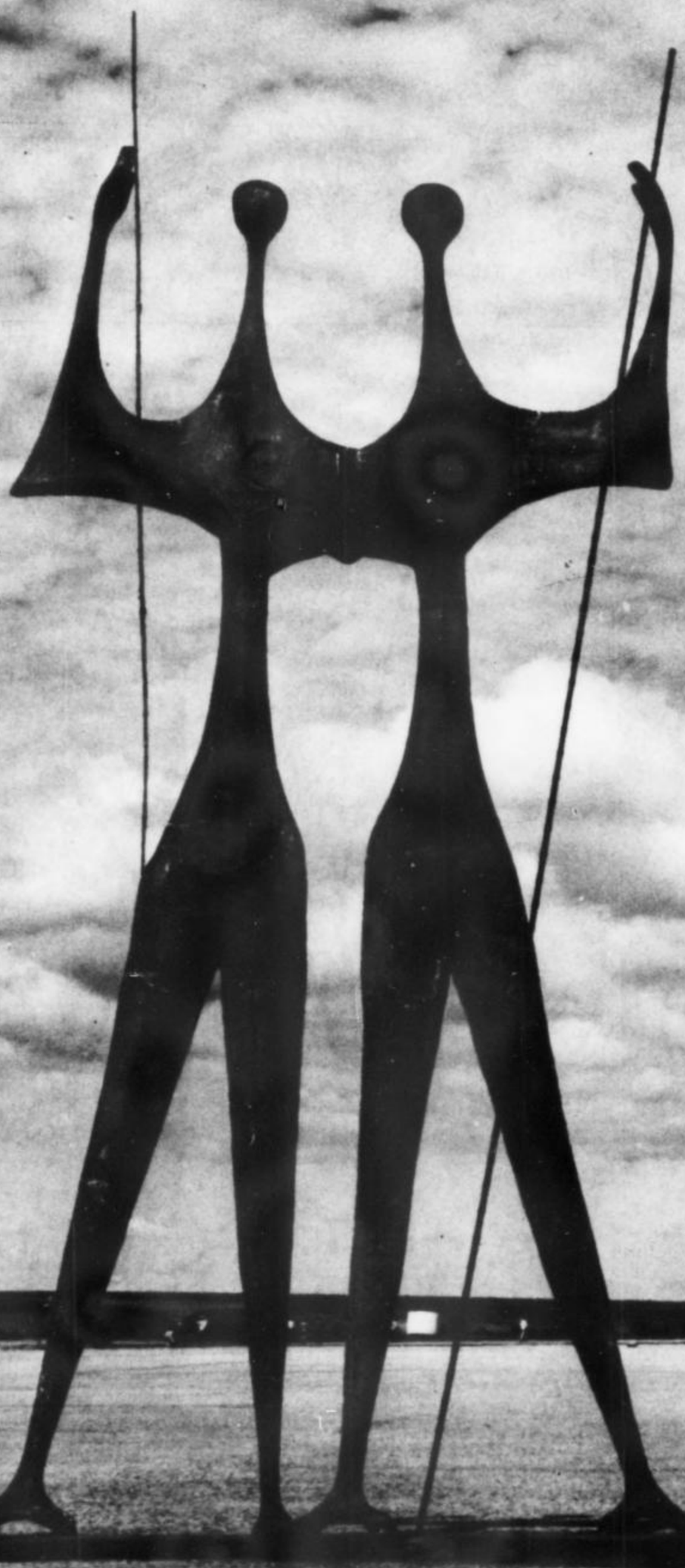
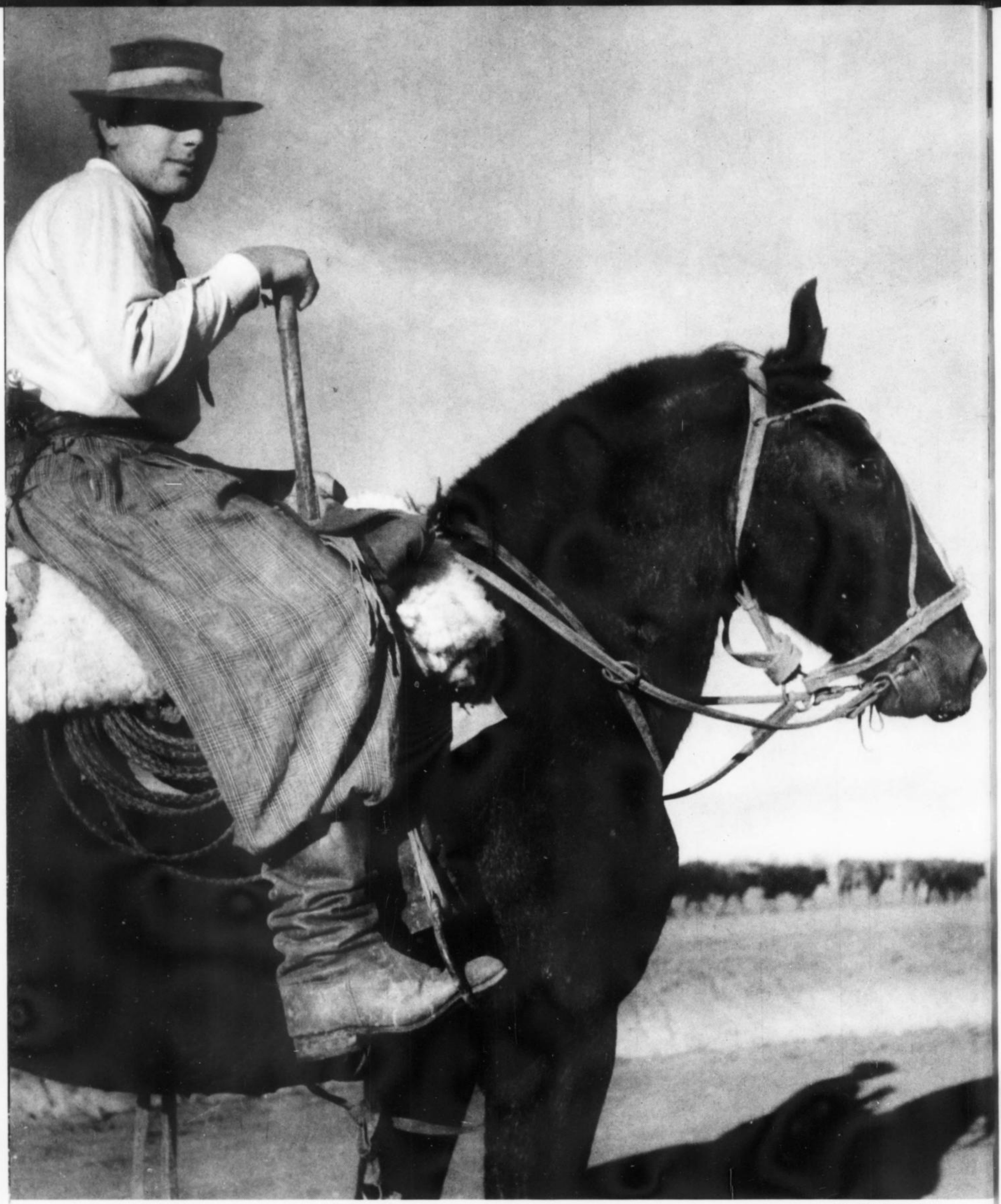


LATIN AMERICA

150 years of independence



Time, distance and literary endeavour have turned the gauchos of Argentina and Uruguay into glamorous, colourful figures and, in the case of Argentina, into the epitome of a national hero. As skilled riders and ranchers, the gauchos played an important part in the development of both countries. Their way of life changed, however, as cattle raising became a big business and open ranges were transformed into wheatfields and pastures for a more domesticated kind of cattle than the swift, lean animals of the wild pampas. Argentine writers and musicians have found rich material in gaucho tunes and legends.

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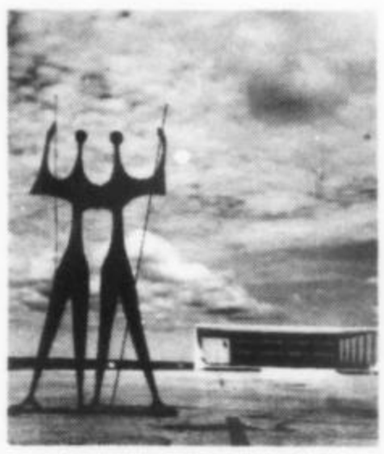
Contents

No. 6

PUBLISHED IN EIGHT EDITIONS

English
French
Spanish
Russian
German
Arabic
American
Japanese



COVER PHOTO

These twin figures standing guard before the Court of Justice of the world's newest capital, Brasilia, symbolize the new upsurge of Latin America as a whole. Capital of the continent's largest nation, Brasilia sprang up in less than five years from a deserted plateau in Brazil's interior. (See centre page)

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SPECIAL ISSUE

Latin America — 150 years of independence

Page

5 **PRELUDE TO INDEPENDENCE**
by German Arciniegas

10 **THE REVOLT WHICH SWEPT A CONTINENT**
by Mariano Picon-Salas

14 **THESE MEN LIBERATED LATIN AMERICA**

19 **MODERN ARCHITECTURE : TRIUMPH OF LATIN AMERICA**
by Enrique Mindlin

22 **BRASILIA**
Newest capital in the world

24 **THE CHANGING FACE OF LATIN AMERICA**
by Alfred Métraux

33 **70 MILLION ILLITERATES**
by Oscar Vera

36 **MEN OF THE LAND**
Latin America's pressing agrarian problems
by Tibor Mende

41 **LETTERS TO THE EDITOR**

42 **FROM THE UNESCO NEWSROOM**

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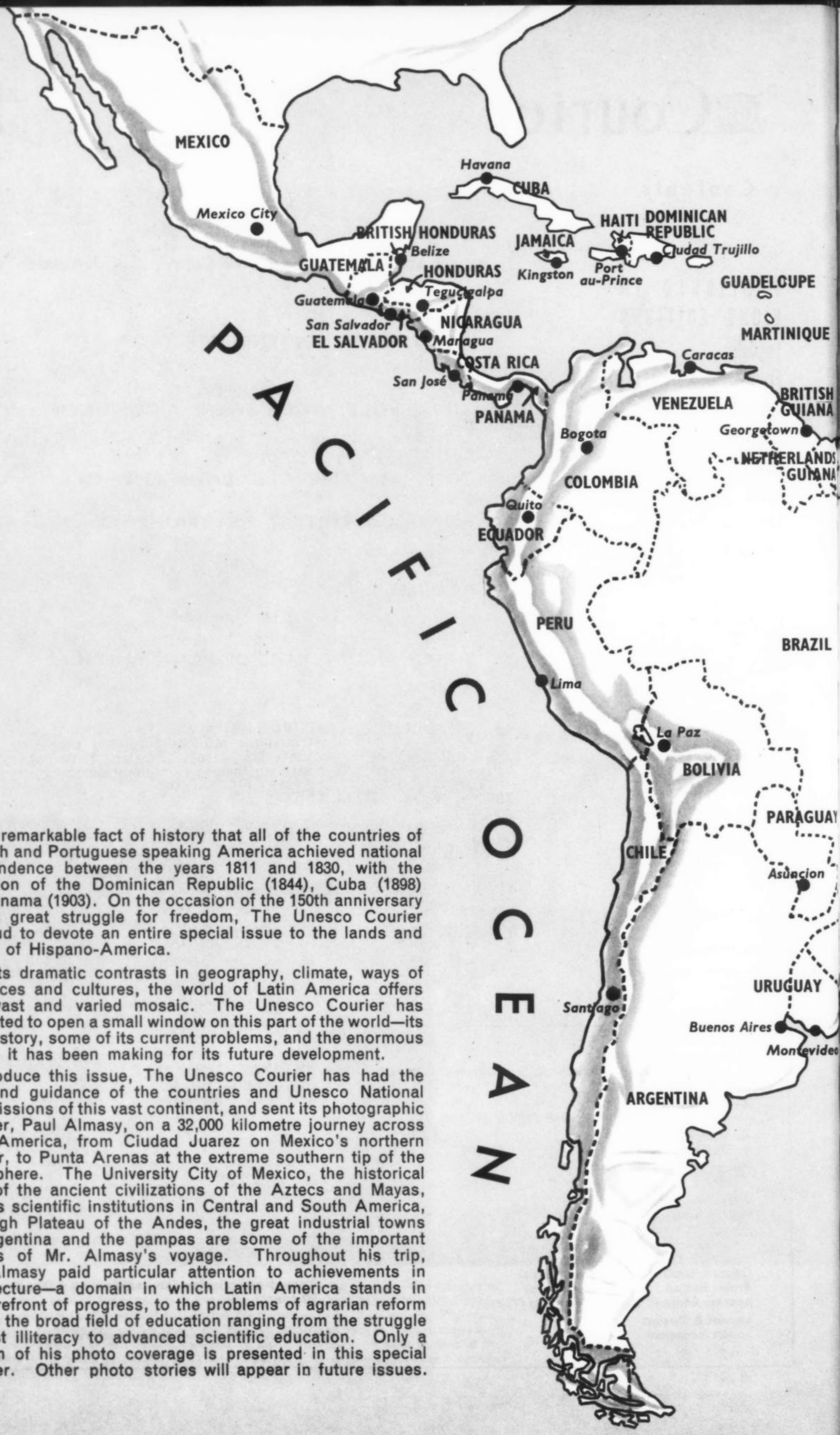


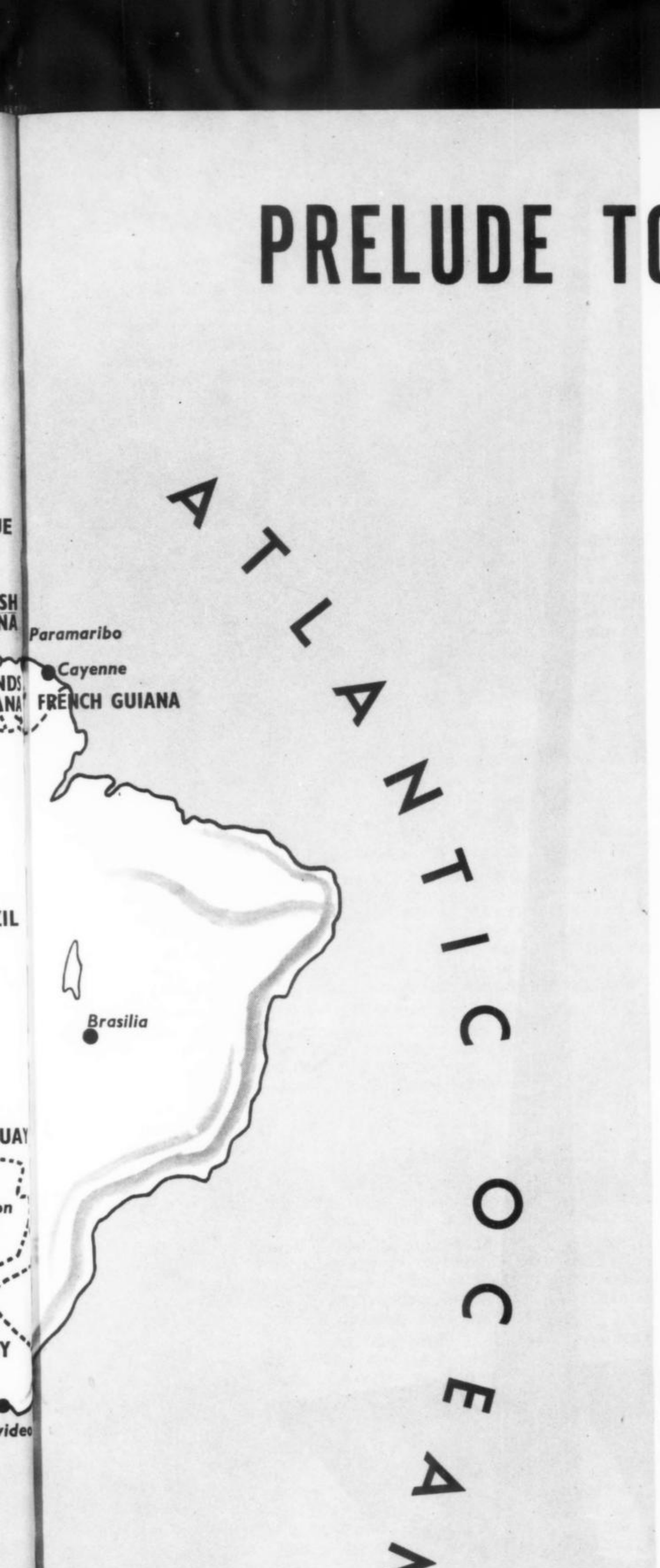
It is a remarkable fact of history that all of the countries of Spanish and Portuguese speaking America achieved national independence between the years 1811 and 1830, with the exception of the Dominican Republic (1844), Cuba (1898) and Panama (1903). On the occasion of the 150th anniversary of this great struggle for freedom, The Unesco Courier is proud to devote an entire special issue to the lands and people of Hispano-America.

With its dramatic contrasts in geography, climate, ways of life, races and cultures, the world of Latin America offers us a vast and varied mosaic. The Unesco Courier has attempted to open a small window on this part of the world—its past history, some of its current problems, and the enormous strides it has been making for its future development.

To produce this issue, The Unesco Courier has had the help and guidance of the countries and Unesco National Commissions of this vast continent, and sent its photographic reporter, Paul Almasy, on a 32,000 kilometre journey across Latin America, from Ciudad Juarez on Mexico's northern frontier, to Punta Arenas at the extreme southern tip of the hemisphere. The University City of Mexico, the historical sites of the ancient civilizations of the Aztecs and Mayas, various scientific institutions in Central and South America, the High Plateau of the Andes, the great industrial towns of Argentina and the pampas are some of the important phases of Mr. Almasy's voyage. Throughout his trip, Mr. Almasy paid particular attention to achievements in architecture—a domain in which Latin America stands in the forefront of progress, to the problems of agrarian reform and to the broad field of education ranging from the struggle against illiteracy to advanced scientific education. Only a portion of his photo coverage is presented in this special number. Other photo stories will appear in future issues.

PRELUDE TO INDEPENDENCE

THE PEN BEFORE THE SWORD



by German Arciniegas

Thirty years before Jean-Jacques Rousseau wrote his *Social Contract,* José de Antequera and Fernando Mompox, two Panamanian *criollos* (descendants of the original Spanish settlers) living in Asunción, Paraguay, set down the fundamentals of a doctrine of human rights which was a forerunner of Rousseau's.

"The people have the right to oppose a ruler who does not act *ex aequo et bono* (according to what is just and good)," wrote Antequera. "Not all his commands must necessarily be obeyed. Defending this right, the various peoples have created and commissioned councils to speak in their name."

His colleague, Mompox, continued by writing that the power of the people (*común*) of any state, city, town or village is greater than that of the king himself. It rests with the people to have the laws or the governor of their choice. "Even though the ruler so decrees, if it be against the will of the people, they may justly resist and cease to obey."

We might wonder how much such theories had penetrated the minds of ordinary people in the Paraguay of that day. One historian, Father Lozano, provides us with an insight in recounting the history of the wars of the *comuneros* or early patriots in Paraguay. He tells of a country worker who had heard Antequera speak. Later he returned to his own village and repeated the story to the peasants.

"By heaven, brothers, what wonderful things I heard the learned man in town say about the power of the people. He said they could do more than the king, and sometimes more than the Pope. So you see, brothers, how strong we were and never knew it. We know now that they kept quiet because they didn't want us to know that the people could just stop obeying the viceroy."

Antequera was eventually defeated at Asunción by authorities loyal to the crown, but five years later, in 1725, a new movement against the evils of misgovernment sprang up, thanks to the efforts of Mompox.

Of this movement, the historian Lozano relates one incident. A militia of the *comuneros* entered a town and the "chief of police came out on the balcony to exhort them to withdraw and return to their homes in orderly fashion."

A voice from the crowd interrupted him. "Senor Provisor, what is the meaning of *Vox Populi Vox Dei?* You may answer what you will, but we want you to know that we, gathered here, are the people!"

Later when the writings of Rousseau appeared, they attracted immediate attention in the Spanish colonies in America. A sympathetic attitude on the part of the ministers of Charles III aided their circulation. Under the system of "enlightened despotism" the writings of the authors of the *Encyclopaedia* were received and distributed in Spain.

Ships of the Guipuzcoan Company which sailed regularly from the Basque country to Venezuela carrying French literature and returning with cocoa came to be known as "the ships of enlightenment." Smuggling was the method by which such literature reached the colonists once the "enlightened" ships docked.

Publications in Mexico began discussing the works of

CONT'D ON PAGE 7

COLOMBIA SALUTES COLUMBUS

Twin obelisks tower above figures of Christopher Columbus and Queen Isabella of Spain in this striking modern monument in Bogotá, the capital of Colombia, raised by the people to honour the navigator who discovered the New World, and his royal patron.

THE 'ENLIGHTENMENT' CROSSES THE ATLANTIC

Rousseau almost at the same time as publications in his native France—certainly long before such commentaries appeared in Spain. It is recorded that the Bishop of Trujillo in Peru quoted from Rousseau's *Social Contract* in explaining the relations between the ruler and the Indian people. The *Contract* was published both in Chuquisaca and Buenos Aires by Belgrano. In Venezuela, readings from Rousseau were used by Picornell to instruct the conspirators of La Guaira. According to one historian, so many copies of Rousseau's books were received from Trinidad that pages of *Le Contrat Social* were being used in Cumana in 1807 to wrap up food in the shops.

The war of independence was not just the fruit of military imagination in the Spanish colonies. It had been preceded by a revolution of "enlightenment", and even before that by the development of a popular conscience. Its full force was felt in the Paraguayan revolutions, in the Tupac Amaru uprising in Peru, among the *comuneros* of New Granada—all during the 18th century.

FINALLY there came the resort to arms by forces composed of criollos, Indians, Negroes and half-castes. Between 1809 and 1810 all the colonies rose in armed revolt. It was the last chapter of a movement which had been developing for forty years. Independence was first a popular idea. Later it was accepted by the era of "Enlightenment." In its final form it became an armed expression of Romanticism.

The armed revolts came after two and a half centuries of peace, an almost unbelievable record by comparison with Europe during the same period. As the idea of self-government began to take shape, there were risings of the settlers, the Indians, and in some cases the Negroes, against misgovernment. It was a note of warning, a prelude to the final movement for emancipation.

A new study of the true situation in America was initiated under the auspices of both the university reform movement of the 18th century and its contemporary counterpart instituted in Spain by the Ministers of Enlightenment—Jovellanos, Campomanes and Floridablanca.

The expulsion of the Jesuits from the Spanish colonies accelerated this movement. As the Jesuit Fathers left, colonial authorities were compelled to take over their empty colleges. New curricula were drawn up and for the first time, physical and natural sciences were given unexpected pride of place in all academic syllabuses.

Within the Church itself, eminent figures supported the new policy. The most severe criticism of the old curricula came from Archbishop-Viceroy Caballero y Gongora in New Granada. In sponsoring the reform of university studies he gave the following explanation:

"The whole object of the plan is to teach the exact sciences in place of the merely speculative, upon which, unfortunately, time has been wasted hitherto."

AGAIN in New Granada, it was a priest, José Celestino Entis, a doctor of the University of Seville, who founded a Botanical Mission, later to become a Natural Science laboratory. In 1764, Entis had to face the Court of the Inquisition at Santa Fé, Bogotá, for teaching the theory, never before expounded, that the earth revolved round the sun. A bold reformer, he even brought out a mission of Swedish Protestant miners to transform the old mineral works in New Granada.

There are two outstanding works which tell of the circumstances in which scholarly creoles worked to prepare the way for independence: the *Memorias Secretas,* by the Spaniards, Jorge Juan and Antonio Ulloa, and the writings of Alexander von Humboldt.

Jorge Juan and Antonio Ulloa made a penetrating and detailed report to the Crown giving the facts about misgovernment, the abuses of the magistrates (*corregidores*) and doctrinaire priests, the deficiencies in education, the state of the roads, and local customs and economy.

Humboldt presented a grandiose picture of the natural wealth of Mexico and Equatorial America, showed a passionate interest in its historical problems, encouraged creole scholars, and made the second discovery of the New World.

"Enlightened despotism" authorized Humboldt to make his journey to the colonies, and it also allowed scholars from other European countries to travel there. The Paris Academy of Science was thus able to organize a great expedition, led by three of its members, Louis Godin des Odonnais, Pierre Bougner and Charles Marie de La Condamine. Its immediate purpose was to check the exact measurements of a degree along the Equator. The result of this expedition was to arouse new ambitions in a colony already predisposed towards emancipation.

An Italian navigator, Alessandro Malaspina, received definite support from the Spanish Crown for an ambitious plan to make a hydrographic exploration of the rivers and sea-coast of the whole of Spanish America, check the level of the two oceans, study the botany and zoology and report on social conditions.

The Government of Charles III not only opened the doors of the Colonies for the first time to study by Europeans, but also tried to see that Spanish students or scholars were included in the scientific missions. At the same time they made preparations for expeditions of their own. In New Granada, Mutis set up the Botanical Mission while in Peru and Ecuador the botanists, José Pavon and Hipolito Ruiz, were the authors of the best known works on the cinchona tree.

Humboldt was surprised to find university movements in all the colonies he visited. In Mexico he admired Don Joaquin Velasquez, who had built the Santa Ana Observatory himself and made his own instruments. Velasquez's precise calculations astonished the learned German, the French Abbé, Chappe, and the Spanish astronomers, Doz and Medina. The astronomer had drawn his knowledge not only from European science but also from that of the Indians, particularly the Aztec scholar, Manuel Asentzio.

THE Mexican Mining School which they visited was a study and research centre, with a laboratory, a museum and science rooms better than could be found in Spain. In Venezuela, Humboldt had discussions with Don André Bella, who was later to organize the juridical systems of the Republics which had won their independence from Spain. In New Granada, Humboldt was amazed by the knowledge of the scientists at the Botanical Mission, prominent among whom was Francisco José de Caldas, the most scholarly man in Spanish America, passionately interested in mathematical research and natural science. This great educator's life ended abruptly in 1816 when he was shot by the "pacifying forces" during the time of the "Reconquest." It was the independence movement's darkest hour.

In Quito, scholars who had inherited the teachings of La Condamine, continued their scientific and political research. Eventually, one of them, a priest named Miguel Rodriguez, translated the *Declaration of the Rights of Man*, the "Ten Commandments" of the French Revolution, following in the footsteps of Narino in Bogotá, who had already translated it, and Picornell who had publicized it in Venezuela.

Quito also produced Eugenio Espejo, a revolutionary doctor and satiric journalist, who not only criticized the rhetorical metaphysicians but also devoted himself to the study of epidemics and protection from them.

Among the great scholars of Peru, Don Pablo Olavido is a famous figure. Olavido went to Spain and took a leading part in prompting the reforms carried out under Jovellanos. In Chuquisca (Peru) and Cordoba (Argentina) the writings of the Encyclopaedists were well known.

The O'Higgins family in Chile was the product of a similar background. In Uruguay, Artigas was formulating basic democratic doctrines during the years of the Independence movement. It is surprising that men were found in these remote settings who were familiar with the essence of a political philosophy which in Europe had not yet toppled a single monarch from his throne.

CONT'D ON NEXT PAGE

ORNATELY CARVED PILLARS adorn façade of the church of St Francis in La Paz, Bolivia. Outstanding feature of architecture in Spanish America during the 16th, 17th and 18th centuries was the number, quality and character of the religious buildings that rose through the co-operation between monks and Indian craftsmen and artists. Indian motifs figure among carvings on church above.

The awakening of the press in Spanish America is yet another instance which contributes to our understanding of this drive towards emancipation. Here again there were links between Spain and America. The most important of these, deserving a whole study in itself, was a certain gazette, *El espiritu de los Mejores Diarios,* published in Madrid, about the time of the French Revolution. It was an abridged selection of the best articles from the main periodicals of the world, on science, history, politics and letters.

Charles III's Ministers, who were anxious to bring enlightenment to Spain, inadvertently let in a flood of information that was to open up new horizons for those engaged in the struggle for democracy, both in Madrid and in Spanish America. It was through this publication that Spanish Americans became acquainted with what they called the philosophy of Philadelphia, received clear and concise accounts of the revolt of the North American Colonies and were aware of those developments which in Paris were to lead to the storming of the Bastille.

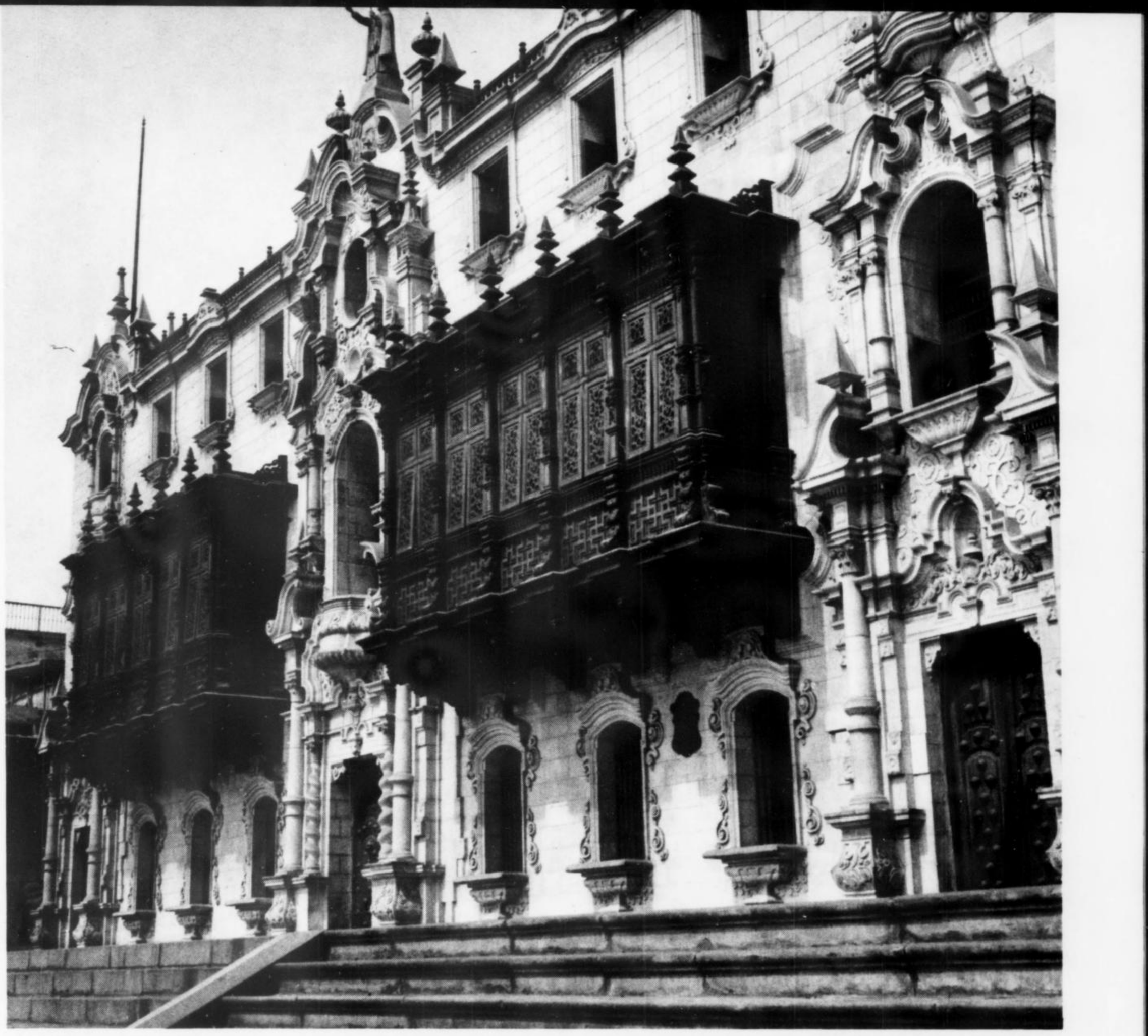
Collections of this little review are still to be found in Spanish American towns, carefully bound and preserved in libraries as treasures of great value. Small publications on similar lines began to appear in Mexico, Guatemala, Caracas, Bogotá, Quito, Lima and Buenos Aires. In some cases—Mexico for example—they pre-dated the Spanish gazette. As the new trend gained momentum, studies of Spanish American problems began to appear in the form of small articles, cleverly drafted in order to avoid risk of censorship. They were mild at first but they increased in harshness as the Crown authorities became aware that they had opened a breach which was destined to enlarge itself until the full tumult of revolution engulfed the entire continent.

On a par with such publications were the *Sociedades de Amigos del Pais* (Societies of Friends of the Country). These societies first existed in Spain, the earliest being the *Sociedad Guipuzcoana* in the Basque country, which later set up business in Venezuela.

At Vergara, where they were first founded, they took the form of very small academies of science where experiments were carried out in chemistry, physics and the social sciences.

For the first time, countries were studied in the light of possible economic revolutions. As models the Spanish American Colonies could not have been better, for production there had not yet been developed, a failing already criticized by Jorge Juan, Antonio Ulloa and Humboldt.

The idea of forming such societies spread from Venezuela to almost all the other Spanish American countries. Perhaps the most important work of Eugenio Espejo, written in Bogotá and published in instalments in *Las Primicias de Quito,* is the one referring to the foundation of one of these societies. This publication alone would be



Photos © Paul Almasy, Paris

BAROQUE PALACE, shown here, adjoins Cathedral in the Plaza de Armas, the vast central square of Lima, Peru. Façade has twin wooden 18th century balconies with rich Baroque designs. Spanish American architecture left monuments of great beauty as it underwent Renaissance and Baroque influences and finally developed into the striking ultra Baroque style of the 18th century.

enough to place Espejo among the heralds of the new revolutionary times in his country.

El Papel Periodico of Santa Fé published articles about the *Sociedades de Amigos del Pais* similar to that published in Quito. In Havana the movement was of such importance that it continued into our own times. The far-reaching influence of these societies may be judged by the fact that not long ago, when a survey of the economic life of Colombia was to be made, the Society was revived —after more than 150 years—which is the highest tribute that could be paid to the memory of those early patriots.

If we examine Spanish America before Independence with this background in mind, we can see that the ardent intellectual movement which preceded independence and was intensely active over a period of forty years was not merely the product of an intellectual unrest but the result of existing economic and human circumstances. These circumstances were studied so earnestly and thoroughly at the time that the roots of the Spanish American revolt can best be found in contemporary writings.

Obviously they received stimulus from the revolutionary ideas introduced by the "Enlightenment", but the main impetus came from the study of actual local conditions, which in its turn led to the birth of what might be called a patriotic sensitivity.

Certain decisive actions, such as the experiment of opening the ports to European trade, were a revelation to theorists in merchant shipping. Under the magic power of this stimulus, Buenos Aires acquired for itself not merely an independent existence, but also a place in the international world. The whole of Spanish America began to realize that the traditional monopoly exercised by Spain was an obstacle which it must remove either by reason or by force.

To students of Spanish-American history, this period of formation, awakening and enlightenment is perhaps more attractive than the war which followed. It is to those years, throbbing with the revolutionary spirit, that we must turn in order to discover the real beginnings of the republics. It is that period which explains the appearance of the first *libertadores*—Francisco Miranda, Antonio Narino, Mariano Moreno, Fray Servando Teresa de Mier, and any and all throughout the colonies who sought first to mobilize minds before calling out troops.

Gefman Arciniegas is one of Latin America's leading historians and thinkers. Through his many books in translation, he has introduced Latin American history and present-day social conditions to the English-speaking world. Among his works in English are: The State of Latin America, Caribbean: Sea of the New World *and* Green Continent, *an anthology of works by leading Latin-American writers which he edited. He is co-author of the Unesco book,* Freedom and Culture (*out of print*).

THE REVOLT WHICH SWEPT ACROSS A CONTINENT

by Mariano Picon-Salas

THE War of Independence of Spanish America is one of the world's great movements of historical change. It began in 1810 and continued for fourteen years until 1824 with the victory of the insurgents over the Spanish crown. Like all great movements of its kind, the Spanish-American Revolution reflected the spirit of its time—in this case liberalism and democratic representation—and was a rallying ground for the aspirations and isolated movements which were springing up everywhere in the vast conglomeration which was then the Spanish colonial empire of the New World.

Both the War of Independence of the United States in 1776 and the French Revolution in 1789, which served as an inspiration for the men of the Spanish-American Revolution, had dealt telling blows to the great monarchies and dynasties of the "Old Regime". With them were born a new spirit and a new era marked by the will of the people, which was to find expression in a new form of political structure.

Spain's colonies in America had by that time grown too big and unwieldy. They stretched for thousands of miles across the face of a continent, from the broad grasslands of California in North America to the southernmost limits of Chile and Argentina in South America. Economically, however, the inhabitants considered themselves minimized by the trade monopoly or "closed market" imposed upon them by their mother country, Spain, which prevented them from engaging in free trade at the very time that the growing economy of Europe was crying for more raw materials and foodstuffs from the colonies.

The most far-sighted of the Spanish-Americans also considered that it was imperative to win independence before other nations more powerful than Spain embarked on imperialistic ventures on the American continent.

AND then the Napoleonic Wars broke out in Europe. In 1808, Napoleon Bonaparte drove Ferdinand VII off the throne of Spain and replaced him with his own brother, Joseph. This produced violent reactions throughout Spanish America.

In April and May 1810, Venezuelan and Argentine revolutionists overthrew Joseph's Vice-Roy in Buenos Aires and the Captain-General of Caracas and swore allegiance to Ferdinand. Everywhere the rumblings of revolt could be heard. By June of the same year, it was enough for a village priest like Miguel Hidalgo of Mexico to begin tolling the church bells as a call to the population or for a group of youths to throw themselves in the path of the Spanish military commandant of Caracas for "open councils" to spring up in the towns and countryside. Everywhere the unanimous cry for revolt echoed across the land on behalf of political freedom.

To defend its rebellious colonies, Spain dispatched its best officers and veterans of the Napoleonic campaign to

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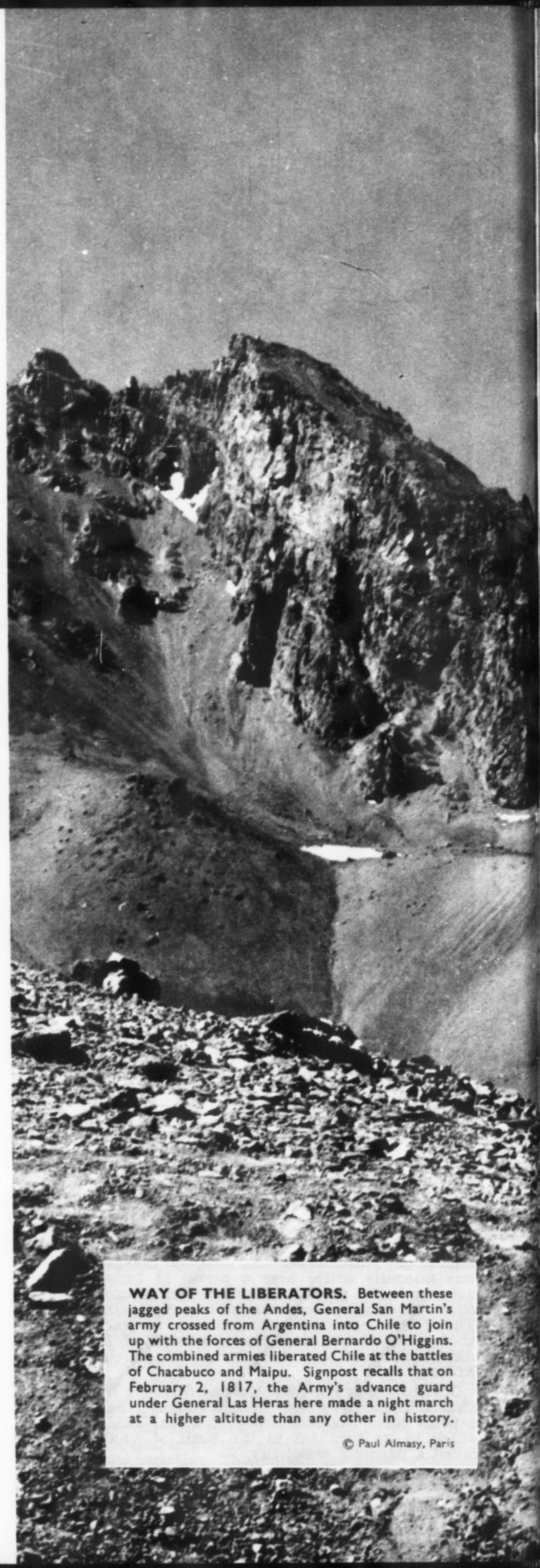

WAY OF THE LIBERATORS. Between these jagged peaks of the Andes, General San Martin's army crossed from Argentina into Chile to join up with the forces of General Bernardo O'Higgins. The combined armies liberated Chile at the battles of Chacabuco and Maipu. Signpost recalls that on February 2, 1817, the Army's advance guard under General Las Heras here made a night march at a higher altitude than any other in history.

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SENDA DEL BERMEJAL

POR AQUÍ PASÓ LA COLUMNA DE LAS HERAS DEL EJÉRCITO LIBERTADOR, REALIZANDO LA MARCHA NOCTURNA A MAYOR ALTURA QUE REGISTRA LA HISTORIA.

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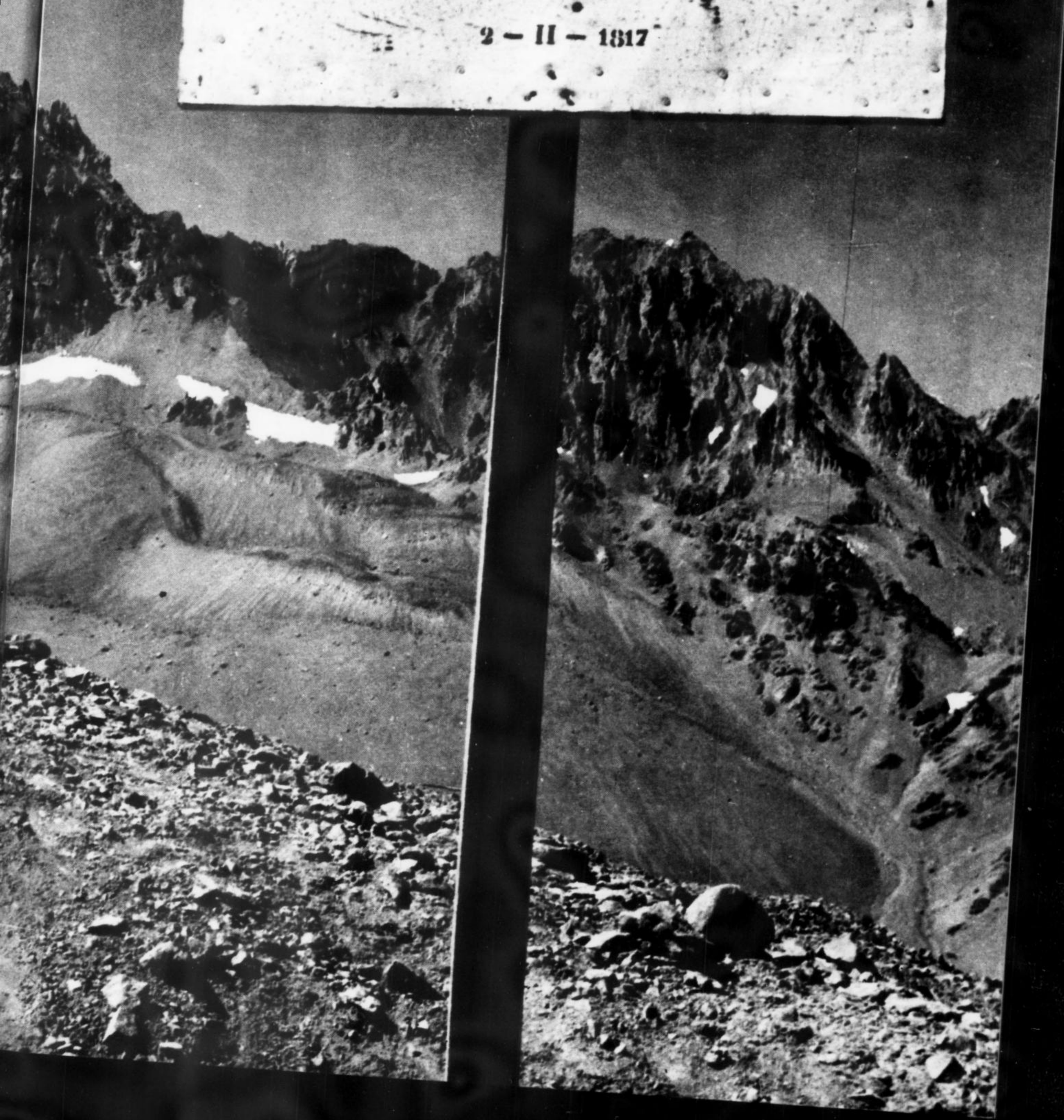
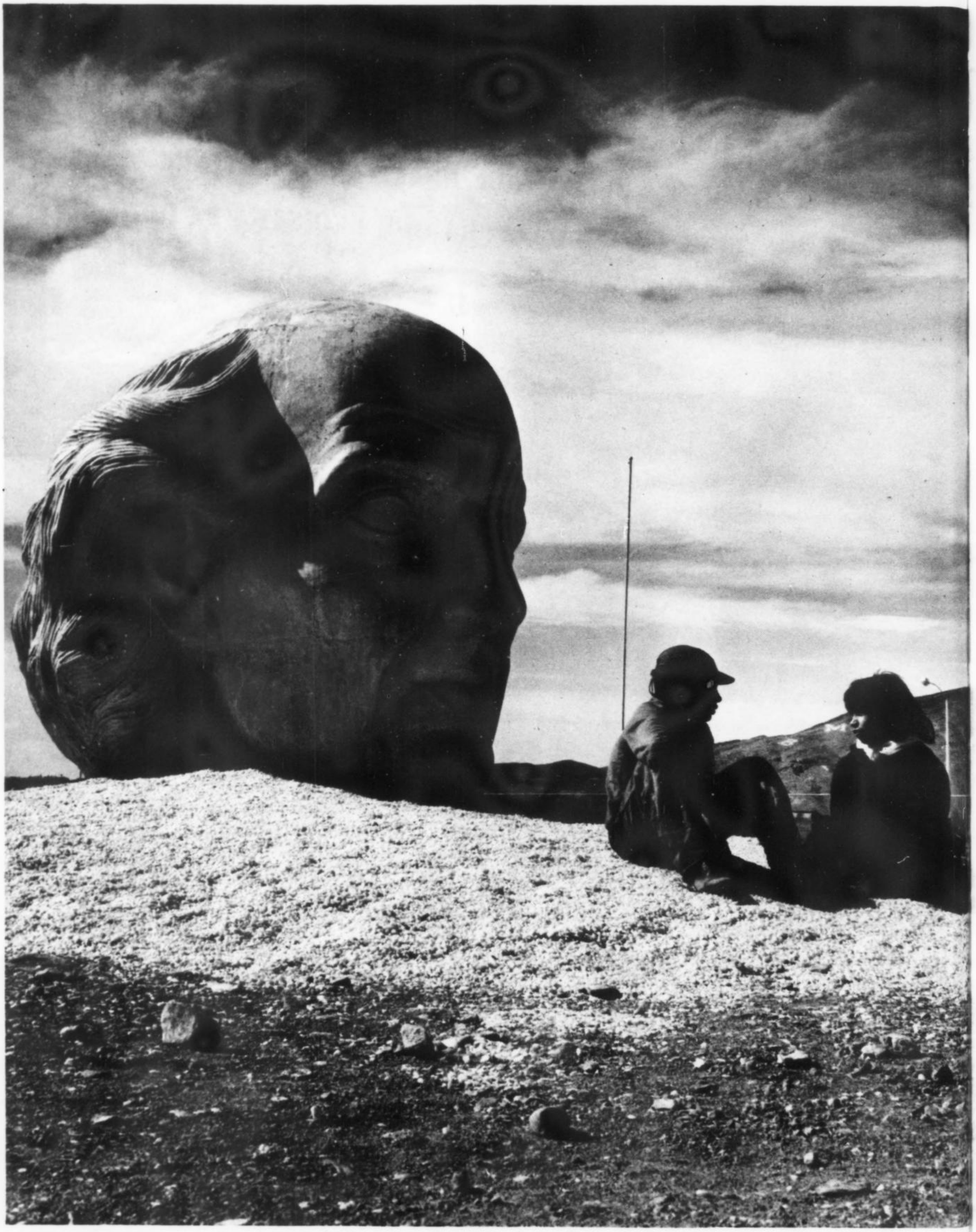




HEAD OF A HERO. On September 16, 1810, the church bells of the little Mexican village of Dolores began tolling. From all around came the people at the call of their parish priest Father Miguel Hidalgo. "Will you be free?" he asked them. "Will you fight for your land?". Hidalgo's call sparked off a revolt in which he himself led the patriots until his capture and execution in July 1811. Giant head, above, is a monument to him at Ciudad Juarez, Mexico.

© Paul Almasy, Paris

THE LONG, ARDUOUS ROAD TO FREEDOM

the Americas. The war was to be a drawn-out, bloody struggle.

The movement for independence revolved around many great names: Francisco de Miranda and Simon Bolivar of Venezuela, José de San Martin of Argentina, Bernardo O'Higgins of Chile, and other heroic leaders. Many of them had lived in Europe where the ideas of social change then sweeping the Old World had filled them with inspiration. From these extensive travels and studies they had evolved their own philosophy of state and society.

MIRANDA had witnessed and taken a personal part in the North American war of independence. He was a friend of Washington, Jefferson and Hamilton, and was also in touch with Pitt and other English statesmen whose support and benevolent neutrality he sought for the great undertaking he dreamed of. He took part in the French Revolution, alongside the Girondins, and his name is engraved in stone on the Arch of Triumph of Paris as one of the generals who gave their service to the cause of France.

When Napoleon I was crowned emperor at Notre-Dame in Paris in 1804, Bolivar was present in the cathedral. His deep republicanism was shocked by what he considered the betrayal of the great democratic heritage of the French Revolution to the pomp and inequalities of another empire. San Martin served his military apprenticeship in Spain. In the secret lodges and societies which he frequented during this period he had already conceived the romantic design of rising against "servitude and tyrants".

In his fascinating memoirs, the Mexican priest, Servando Teresa de Mier, has left us a graphic account of the lodging houses of Madrid at the end of the 18th and beginning of the 19th centuries. He tells us how they served as the favourite meeting centres for hosts of students and other youth from every corner of America, and how from their heated discussions the ideal of American independence took shape, how it emerged as the common goal of the whole younger generation and fired them with an eagerness to alter the course of history.

In London the great centre for the independence conspiracy was the house of Francisco de Miranda. It was there that several of the men who were later to rocket to fame met secretly to listen to the great Venezuelan. Among them was a youth from Chile named Bernardo O'Higgins who was to become the chief leader of the independence movement in his country.

BEFORE war was to plunge them into the most extraordinary of adventures, these men and others as well (such as Antonio Nariño of Colombia) had lived daringly and dangerously in their American provinces, spreading the idea of independence and agitating for action in intellectual circles. Those who began their lives as students and intellectuals were soon to find themselves military strategists and men of action as a result of the revolution.

As is the case for all great political upheavals, powerful oratory and individual courage and energy revealed themselves as important factors in gaining the objectives of the Spanish-American revolution. Many of its leaders, like Bolivar, were writers and orators of great brilliance, and like Caesar not only wrote accounts of their campaigns but went into the theory of every situation they encountered. And, in fact, the first to tell the story of his life, of the momentous events, the many examples of heroism and daring, and the first to paint a picture of the social realities he saw in the vast lands reaching from Venezuela to the Peruvian highlands of the Andes, was none other than Simon Bolivar himself.

The insurgent leaders never lost sight of the high goals they were struggling for, whether they were battling in the scorched tropical plains near the coast or among the frozen peaks of the Cordillera. For to them political independence did not mean a narrow, xenophobic nationalism but the free integration and participation of America in the benefits and achievements of the Western world. That is why even during the very height of the campaign the Liberators never stood aloof from the ferment of ideas of their day and followed them with passionate interest.

It was their common belief that the unity which had sprung from the Spanish language and the inter-marriage of races throughout the vast American provinces would be maintained, and that the confederation of united states in the north would find a counterpart in another great United States of Spanish America in the south.

As the prophet of this unity, and once the guns were silent and independence had been achieved, Simon Bolivar convened the plenipotentiaries of America to a congress in Panama. There, he thought, would be sealed for ever the legal instruments of America's unity in an alliance of co-operation for the democratic advancement of all the peoples of the continent.

There is no need, here, to go into the complicated interplay of intrigues and political interests of the Great Powers which sealed the fate of Bolivar's great dream. Nevertheless, even today, it stands as the most cherished moral heritage for all Latin Americans.

LIKE other Latin-American leaders of the war of independence, Bolivar passed his later years in a shadow, crushed by the failure of his idea. He died in 1830, still a relatively young man, when the new nations of America were barely beginning to recover from the havoc of the war and to create their civil institutions.

San Martin too returned home to Argentina to find the country rent by conflict and anarchy. Harassed and disillusioned he was forced to seek refuge in Europe. He died in France in 1850.

No prominent, universally respected personality thus remained to carry out the tremendous task of unification. In the place of one or two large Latin American Republics there emerged instead twenty separate states. Despite the linguistic and spiritual ties which bound them together, other factors—geographical differences and communication barriers— have managed to keep them firmly apart.

And yet how ironical it is to think that it was during the heroic years of the war for independence that the national history of every one of these countries really merged and amalgamated in one great crucible, reinforcing as never before their common heritage.

The liberation movements began in 1810 at Caracas and Buenos Aires, at the two extremes of South America. After a long series of battles, two armies from north and south converged in a vast pincer movement of continental dimensions towards Lima, capital of Peru, then the greatest centre of Spanish power in the Americas.

Simon Bolivar won the independence of New Granada (now Colombia) at Boyacá and that of Venezuela at Garabobo. His deputy, Antonio José de Sucre, achieved the independence of Ecuador at the battle of Pichincha, and with troops from the north marched towards Peru to fight the two great battles of Junin and Ayacucho.

Meanwhile, from the south, General San Martin had already ordered his army forward. In a remarkable march over the snow-capped Andes, he joined up with O'Higgins and liberated Chile at two famous battles, Chacabuco in 1817 and Maipu the following year. From the Chilean coast a fleet of warships, rapidly fitted and manned, set sail to harass the Spanish armada patrolling the Pacific.

The last battle of the war was fought on December 9, 1824, at Ayacucho, Peru. Sucre was the liberation general

CONT'D ON NEXT PAGE

THESE MEN FREED LATIN AMERICA

in command and under him served troops who had joined his forces from all over the continent. They included plainsmen (*llaneros*) from Venezuela, highlanders from New Granada, mountaineers from Ecuador and Peru, peasants from Chile and *gaucho* horsemen from the Rio de la Plata.

Mexico achieved its independence separately from the two South American movements unfurling towards Peru. Hidalgo's bell-tolling call for revolt in 1810 was eventually crushed and Hidalgo captured and executed. But eleven years later, in 1821, Mexico finally achieved its independence. For a short time it included the small states of Central America—Guatemala, El Salvador, Honduras, Nicaragua and Costa Rica. Like South America, Central America too had its statesmen and fighters of genius, like Francisco Morazan, who raised his voice against isolating regionalism and the splitting up of countries, and sought to achieve a strong Central American land of unity.

All of these men—from Mexico to the Rio de la Plata—lived extraordinary lives, and their biographies bear witness to their deep love of liberty in the face of torture and death. Thus, for example, the soldiers who had set out from the steaming plains of the Orinoco valley in Venezuela made a special detour to plant the flag of freedom on the snow-roof of the Andes at Potosí (in present day Bolivia)—at 14,000 feet, one of the highest towns in the world. This expedition alone took several years and was won at the price of bitter fighting in bitter cold, of starvation and isolation amidst a bleak, desolate terrain. It brings to mind the daring, perilous exploit of the Spanish Conquistadores three hundred years earlier in the Andean Cordillera.

If one reads the books written about the liberation period, such as the *Memoirs* of O'Leary, an Irish officer who served under Bolivar, or the *Autobiography* of General José Antonio Páez, or the celebrated *Song of Junin* by the Ecuadorian poet José Joaquin Olmedo, one understands why their contemporaries thought of these exploits as an American Iliad and their protagonists as new Homeric heroes.

And indeed, the story of how the *llaneros* of Bolivar and the *gauchos* of San Martin left their flat prairie lands astride half-wild horses and proceeded to scale the highest, most vertiginous mountain peaks of the Andes, is one of the most extraordinary episodes of world history.

In the forbidding terrains of the vast continent, the great generals—Bolivar, San Martin, Sucre, O'Higgins, Páez, Carrera, Santa Cruz and others—were obliged not only to devise sudden changes in strategy and tactics but to feed and clothe the new recruits who rallied to their cause as they advanced.

Between Buenos Aires and Lima, between Caracas and Ayacucho—the ultimate goal of the long journey—lay an arduous, painful road, beset with precipices, escarpments and volcanoes. And yet they marched and rode on, clambering from the sandy wastes along the shores of the Peruvian coast up into the enveloping cold of the jagged mountains.

This was the price in heroism and sacrifice of the unity of the American Republics which, in the words of Ruben Darío, one of their greatest poets, "still worship the Lord and speak Spanish".

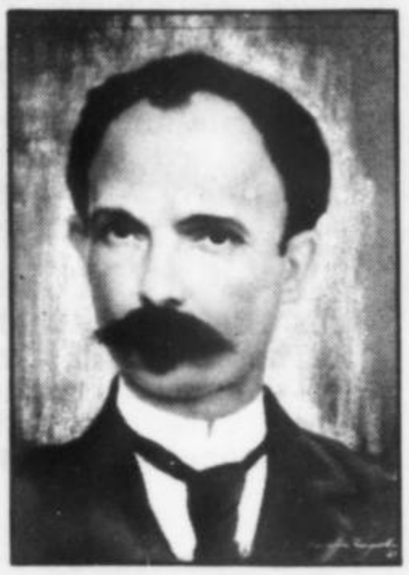
Mariano Picon-Salas, distinguished essayist is author of many works, including Crisis, Cambio, Tradicion (*Crisis, Change and Tradition*); Suramerica (*South America*) *and* Dependencia e Independencia en la Historia Hispano Americana (*From Conquest to Independence in Spanish American History*). *He is now Venezuela's permanent delegate to Unesco.*

JOSE DE SAN MARTIN (1778-1850). The great hero, along with Bolivar, of Latin America's independence. He freed his native Argentina, and made an epic crossing of the Andes into Chile in 1817 to liberate the southern part of the continent. He gave to South American youth an unforgettable model of moral nobility. San Martin eventually withdrew to Europe, where he died in 1850.

BERNARDO O'HIGGINS (1778-1842). Born in Chile, the son of an Irish father, O'Higgins took up arms and led partisan forces in the early phase of the Chilean war of independence. He joined his forces to San Martin's army to help liberate his country. He became the head of the first government of the Chilean Republic but resigned five years later. A Chilean province is named after him.

ANTONIO JOSE DE SUCRE (1793-1830) won independence for Ecuador at the battle of Pichincha while serving as Simon Bolivar's deputy. In July 1824, an army under his command defeated Spanish forces at Junin, paving the way for the liberation of Peru, finally assured by his victory at Ayacucho. In 1825 he was elected provisional president of the Bolivian Republic, but resigned in 1828.

FRANCISCO DE MIRANDA (1752-1816) was the most ardent and eloquent advocate for the cause of Spanish American independence abroad. His efforts led him to the United States, Britain, France and as far as Turkey and Russia. Returning to Venezuela after some 30 years of exile, he led two expeditions against the Spaniards, was captured by them in 1812 and died a prisoner in 1816.



JOSE MARIA MARTI (1853-1895), the Cuban patriot, was a journalist and poet. Twice deported for his revolutionary ideas and activities, he was a leading figure in the Cuban independence movement in exile and in the Ten Years Civil War, from 1868 to 1878. Civil war broke out again in 1895. Marti took up arms and was one of the first to fall. Cuba achieved independence in 1898.

BOLIVAR

THE GREAT LIBERATOR

Statesman and soldier of the revolutions which resulted in the independence of six Latin American countries, Simon Bolivar was born in Caracas, Venezuela, in 1783. His short life (he died when 47) was a tremendous historical canvas of adventure and tragedy, triumph and defeat. Prophet and would-be architect of a strong confederation of Latin American republics following the liberation of these lands from Spain, he failed to realize this great aspiration. Instead there emerged twenty separate states. But his name is universally remembered and respected throughout the continent. It lives on in the name Bolivia, given to a country formed from what was formerly southeastern Peru. Bolivar was officially invested with the title Libertador by the congresses of Venezuela, Colombia, Ecuador, Panama, Peru and Bolivia—six countries which owe the debt of freedom to him. Towns and cities have been named after him and great monuments, like the one shown here at Caracas, have been raised in his honour across Latin America. Others are shown on following pages.

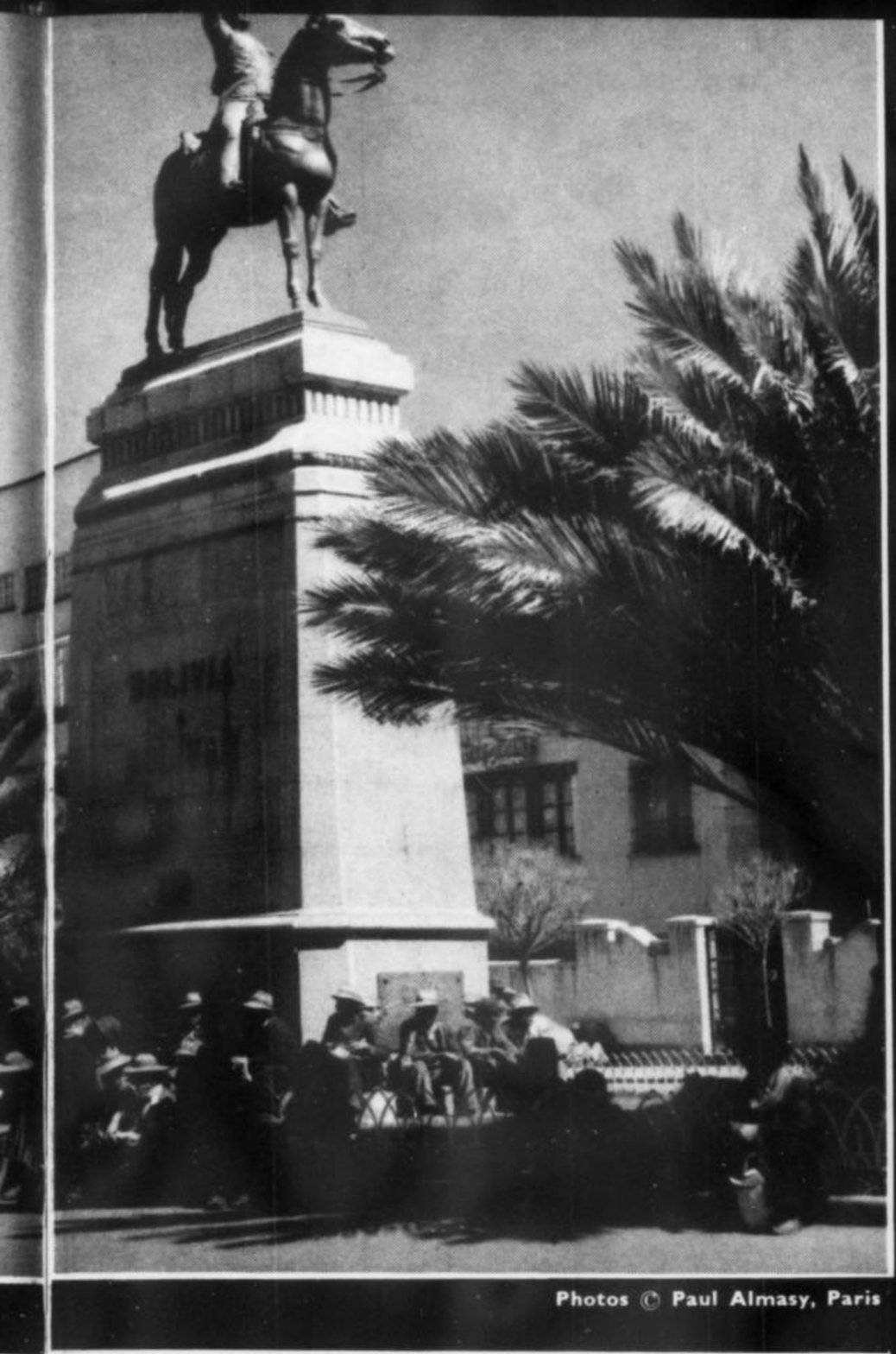
© Paul Almasy, Paris

PANAMA

LA PAZ

LIMA

MONUMENTS IN HIS HONOUR ACROSS THE AMERICAS



Photos © Paul Almasy, Paris

MEXICO CITY

BOGOTA

UNIVERSITY CITY. Mexico's National University near to its capital, is one of the architectural landmarks of modern Latin America. Inaugurated nine years ago, the campus is a bold integration of striking buildings, paintings, mosaic murals, sculpture and landscape planning. The university accommodates 60,000 students.

MODERN ARCHITECTURE
TRIUMPH OF LATIN AMERICA

© Paul Almasy, Paris

by Enrique Mindlin

All modern architecture in Latin America has stemmed from two main sources. From Europe came the inspiration of the masters who created the so-called International Architecture after the First World War—Le Corbusier, Van der Rohe, Gropius, Aalto and others. From North America came the brilliant ideas motivating the highly personal work of Frank Lloyd Wright.

Yet in Latin America it did not follow the same lines as in Europe or the United States. In most Latin-American countries, the impact of the new architecture imported from abroad by a few "avant-garde" architects was forceful and fruitful because it was generally enhanced by concurrent movements of cultural nationalism.

Although modern architecture in Latin America began, in a way, as an import from abroad, it soon acquired a motivation of its own, a fighting quality and a banner-bearing approach which finally found its particular expression in every Latin American country. The kind of "missionary" touch marking most early work in this part of the world is a parallel to the idealistic striving for a better and happier existence which fed the countless political uprisings in the hemisphere and the innumerable developments in art and literature.

Architecture was thus given a deeper meaning as an indispensable part in the building up of the young nations of the New World. It was thus led along special paths in whatever direction this striving towards a kind of Utopia was most strongly felt. The impact of plastic forms created an emotional quality which became often more important than the functional or economic aspects.

Broadly speaking, modern architecture in Latin America may be said to have played a greater role actually expressing ideals and aspirations of the people than in effectively solving, in one way or another, its day-to-day problems. Economic conditions in most Latin American countries make this almost inevitable. When so much is still to be done, stimulating courage and determination and "keeping lit the sacred flame" may be just as necessary as doggedly pursuing the rather meagre practical results which are all that can be hoped for at present.

Among the striking examples found in many countries are the ambitious and impressive "University Cities". Throughout Latin America everyone feels strongly and definitely that illiteracy must be wiped out. Yet no one asserts that in order to achieve this goal, less effort should be expended in trying to reach the summit of academic development. Architecturally, the happy results of this typical Latin American attitude are magnificent works like the university cities of Mexico, Caracas and Rio de Janeiro.

The same idealistic approach is found in public housing. Although national resources make sweeping solutions to the problem of housing the underprivileged classes out of the question, in most Latin American countries one finds alongside the rather cheap and drab workers' housing areas, buildings which belong in a much better world.

Handsomely integrated housing areas in Santiago, Lima, Caracas, Mexico City, and Rio de Janeiro underscore the valid possibilities of creating, architecturally, community dwellings of a truly humane social character.

A constant undercurrent in Latin American archi-

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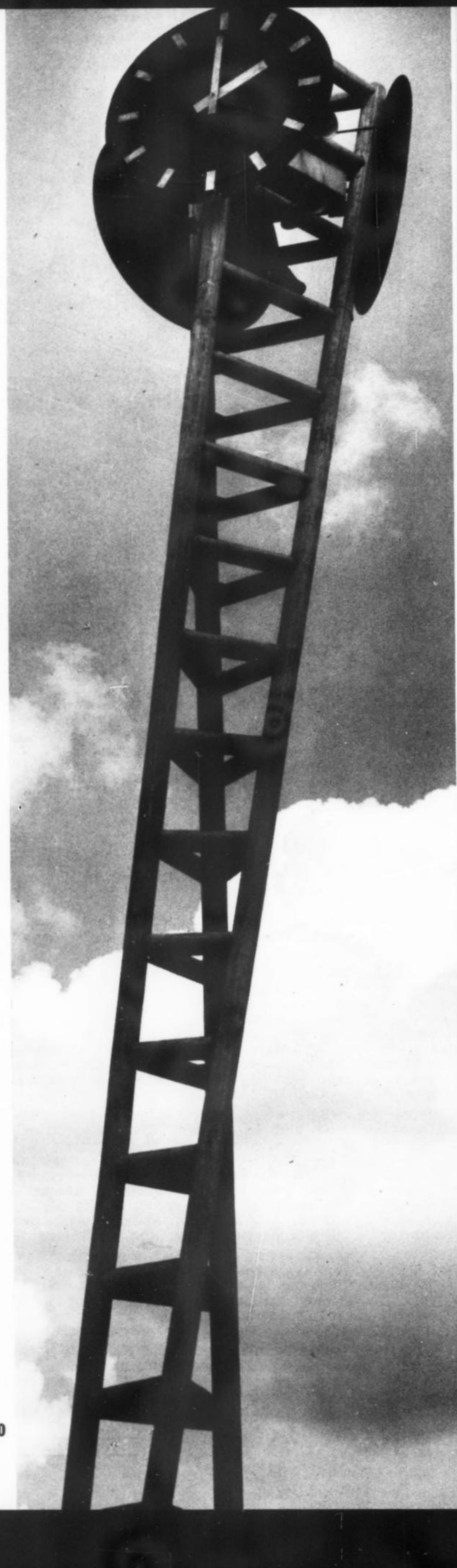

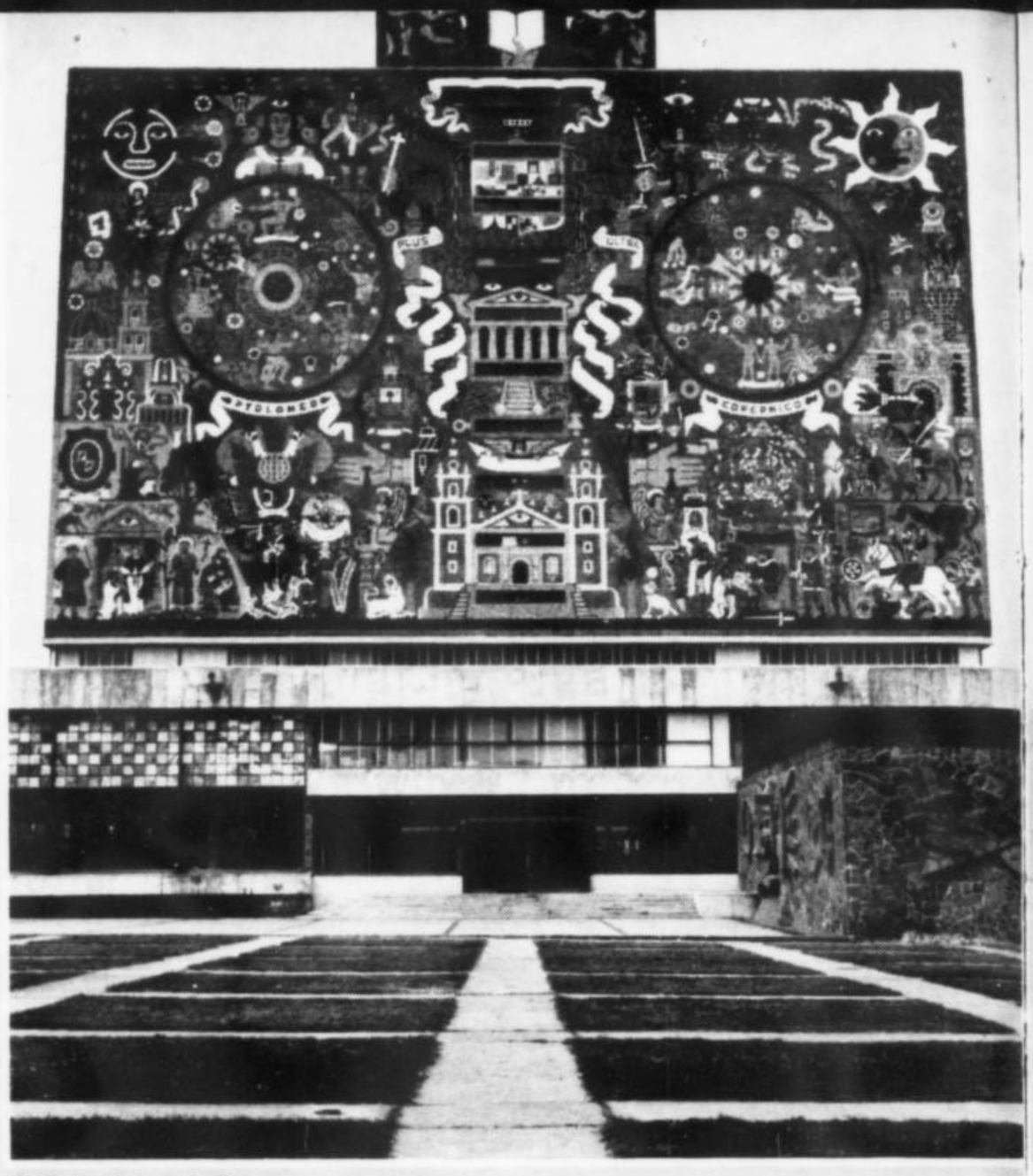

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CAMPUS CONTRASTS are shown in these views of two Latin American universities. Above, Indian style designs blend happily with modern architecture on facade of University of Mexico Library. On right, students cross University's 1,000 ft. long campus. Building in rear is part of the Science Faculty. A team of 156 architects and Mexico's leading painters, sculptors and designers combined their efforts to create this University City which cost some $ 50 million. Left, ladder-like clock tower at Caracas University. Below, exterior and interior aspects of the new Caracas University auditorium. Suspended ceiling decorations were designed by Alexander Calder.

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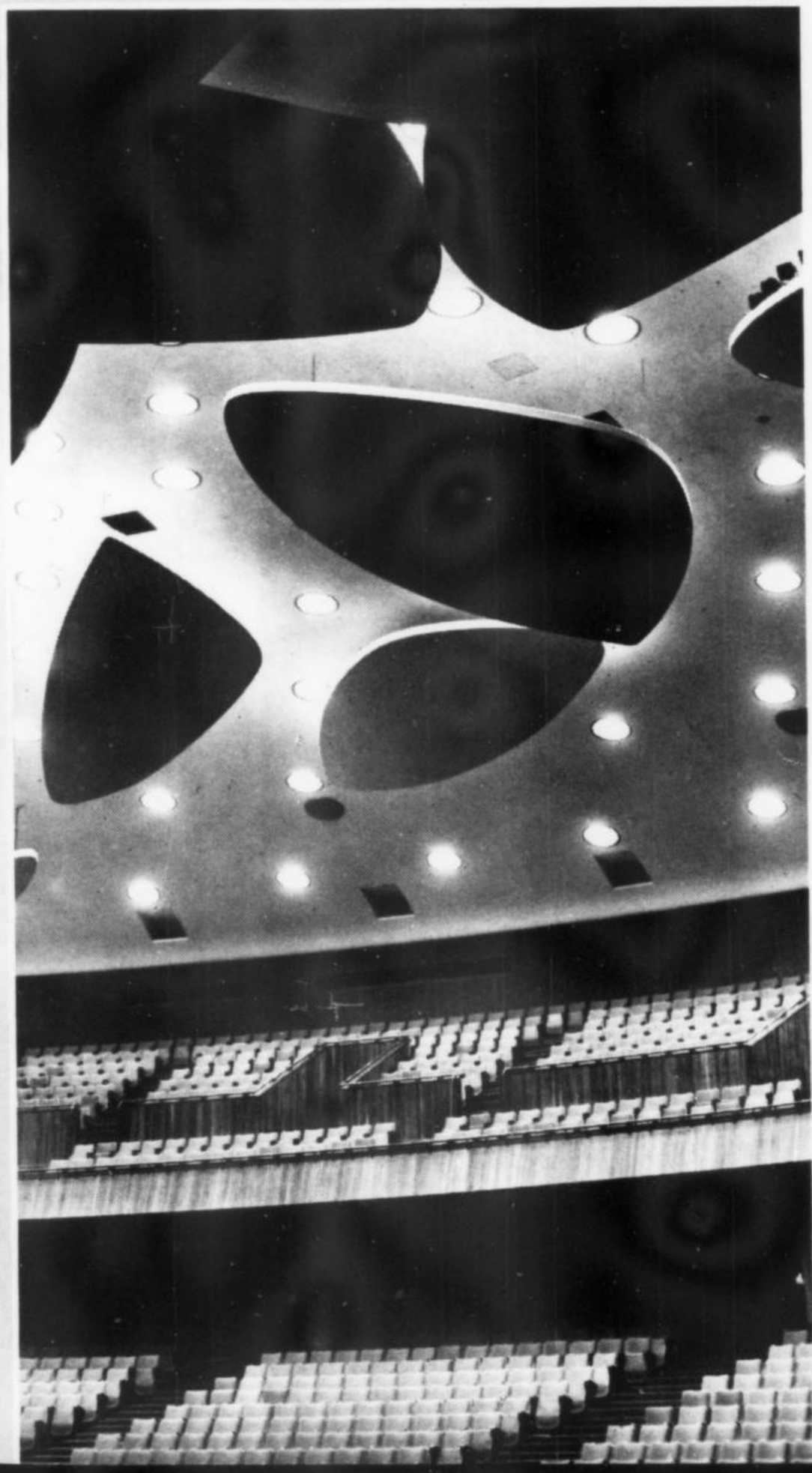


AN ART AS MUCH AS A NEW TECHNIQUE

tectural thinking is the idealistic formulation of problems coupled with an almost single-minded devotion to artistic perfection. Today, it has found its most dramatic and far-reaching expression in the creation of Brasilia, the new capital city of Brazil. (See pages 22/23.)

Where others might have started with a small civic centre, with sensible temporary quarters and with commonplace pre-fabricated dwellings, the builders of Brasilia decided that an exactly opposite approach was the only possible answer. They felt that nothing less than the daring vision of a perfect capital city could capture the imagination of the Brazilian people and command its support in the herculean efforts required to complete the building of this metropolis in record time.

Building Brasilia did, in fact, put a heavy strain on the economy of the country, but it also catalyzed with magnetic power the will of the people, tapping its dormant potentialities to a degree unprecedented in the history of Brazil. Through this capital, risen as if by magic from the bare ground, fundamentals in architecture and city planning were brought home to the man-in-the-street as never before, creating among formerly indifferent people a new awareness of artistic standards and ideals.

I have already said that a certain feeling of kinship uniting much of the continent's modern architecture also reaches into apparently typical and characteristic differences from one country to another. The reason for this seems to originate, once more, in the distinctive Latin-American vision of architecture as, first and foremost, an art and not merely a deeply complex technique. Regional differences in basic conditions are therefore not approached by architects with the exclusive idea of finding satisfactory answers to strictly functional problems. They use these same conditions as so many excuses or sources of inspiration to advance into the higher levels of architectural expression.

One example is the modern "brise-soleil," a device designed to protect parts of a building against overexposure to the burning tropical sunlight, which quickly became just as important as a means of creating rich textual patterns and pleasant modulations of light and shade in the architectural composition.

The need to reduce the effect of excessive rain or dust on outside walls led to many kinds of ceramic surface treatments which in turn brought about a characteristic development of mural compositions. The *azulejos* of Brazil (blue and white glazed tiles which echo the Colonial tradition), the multicoloured glass or tile murals typical of Mexico, Venezuela or Brazil, and similar types of wall surfacing stress a basic identity in architectural thinking.

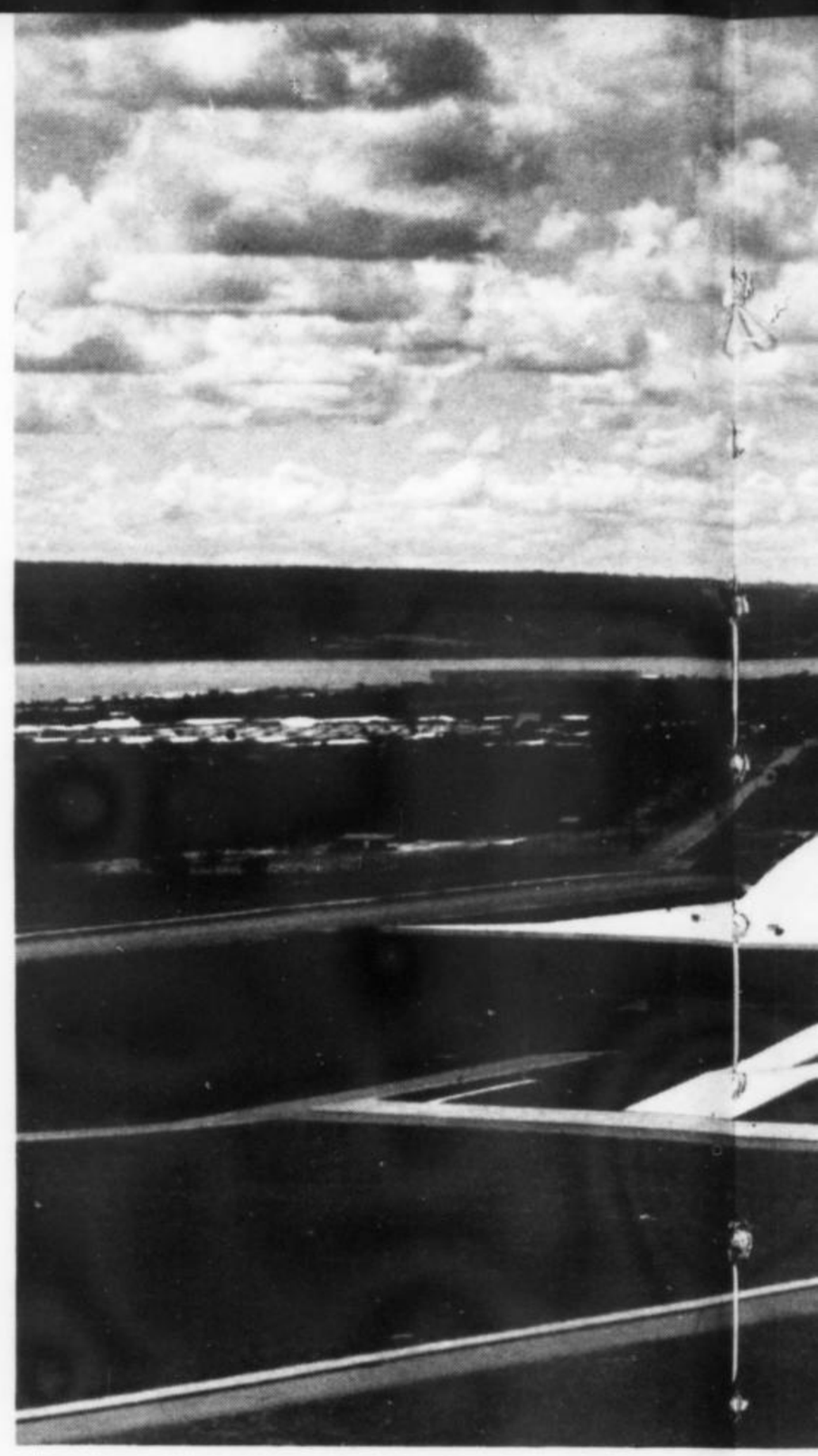
Yet these too, through a varied approach to colour and subject and the relative importance given to them in the overall design, emphasize regional differences, in terms of climatic conditions and in artistic outlook and purpose.

There would be much to say about the most important works of today's architecture in Latin American countries. Briefly, it must at least be affirmed that its works already make a definite contribution to modern civilization.

We must remember too that these accomplishments have been made against tremendous obstacles of all kinds, far more so than in any other part of the Western World. Now that these obstacles are being gradually removed by mass education, by economic and industrial development and by the ever-growing need to face the challenges to architecture inherent in modern life, architecture in Latin America will develop at an even faster pace.

If, in the process, its characteristic strains of idealism, lyricism and artistic endeavour are preserved, then this same architecture is destined to make a growing international impact, offering its own particular gift for harmonizing daring reality with the vision of a better world.

ENRIQUE MINDLIN *is one of the leading architects of Latin America. Born in Brazil, heis the author of* Modern Architecture in Brazil.



BRASI

Brasilia, the new capital of Br
large city of the world con
according to the principles o
tecture. But it is more th
modern architecture, a skyscra
in less than five years from a
in the interior. It is an act
determined pioneering spirit
on conquering its untapped
blishing a new Brazil of the
In the words of former pre
Kubitschek, who built Brasilia:
fifth largest country enormo
are as empty as the Sahara, w
Brazilians cling to the crow
Above left, Brasilia's cathedr
truction. Its 16 concrete pilla
form a circle 220 ft. across.
tinted, sun-filter glass fitted
will form the cathedral "walls
of the ten-storey ministry bui
ground is part of bowl-shape
Deputies. Above right, Gove
known as the Plaza of the Thr
dome-shaped Senate (left), Ch
ties (right) and twin skyscrap
sional offices. Right, some offi
between wing-shaped columns
office building. Tapered colu
various arrangements to unif
public buildings. Brazil's fi
1549 to 1763 was Bahia on
coast. Afterwards Rio de Jane
seat of government. It rema
rest of the colonial period, d
vement of independence (
throughout the Brazilian e
republic which succeeded it.
the capital to Brasilia last yea
era in the history of the la
populous of the South-Ame

Photos ©

SILIA

capital of Brazil, is the first
world conceived entirely
principles of abstract archi-
is more than a marvel of
ure, a skyscraper city sprung,
years, from a desert plateau
It is an act of faith, of the
ering spirit of a people bent
s untapped lands and esta-
Brazil of the 20th century.
former president Juscelino
built Brasilia: "In the world's
try enormous fertile lands
he Sahara, while millions of
o the crowded shoreline."
lia's cathedral during cons-
oncrete pillars, 130 ft. high,
ft. across. Great sheets of
glass fitted between them
hedra "walls". Left, several
ministry buildings. In fore-
of bowl-shaped Chamber of
right, Government Centre,
za of the Three Powers, with
ate (left), Chamber of Depu-
win skyscrapers for congres-
ght, some offices as seen from
aped columns of presidential
Tapered columns are used in
ents to unify design of key
Brazil's first capital from
vas Bahia on the north-east
s Rio de Janeiro became the
ent. It remained so for the
ial period, during the achie-
pendence (in 1822), and
Brazilian empire and the
ucceeded it. The transfer of
asilia last year opened a new
ry of the largest and most
South-American countries.

Photos © Paul Almasy, Paris

THE CHANGING FACE OF LATIN AMERICA

by Dr Alfred Métraux

It has become commonplace to speak of Latin America as a land of contrasts and to compare its strikingly modern aspects with its archaic rural life. Some years ago, André Siegfried wisely observed that the cities of Latin America were still not integrated into the surrounding country-side. Indeed, it would often seem that they are islands of civilization encompassed by vast wildernesses which deny the very presence of man.

Just a few miles from Lima, for example, one finds a desert as formidable as the Sahara. Not far from Rio de Janeiro vestiges of the dense tropical forests still remain which are as isolated from the world as the heart of the Amazon. It is contrasts such as these which proclaim Latin America as a "new" land.

Yet, it is also a very ancient land. Long before the white man set foot on these shores, great cities had been built. Within walking distance of Trujillo on the Peruvian coast lie the remains of a great metropolis (Chanchan) whose ruins cover six square miles and show regularly spaced streets and squares which compare with our great modern cities. A short bus ride away from Mexico City rise the great pyramids of Teotihuacan and the ruins of another large city, both far older than the gigantic modern capital of Mexico today.

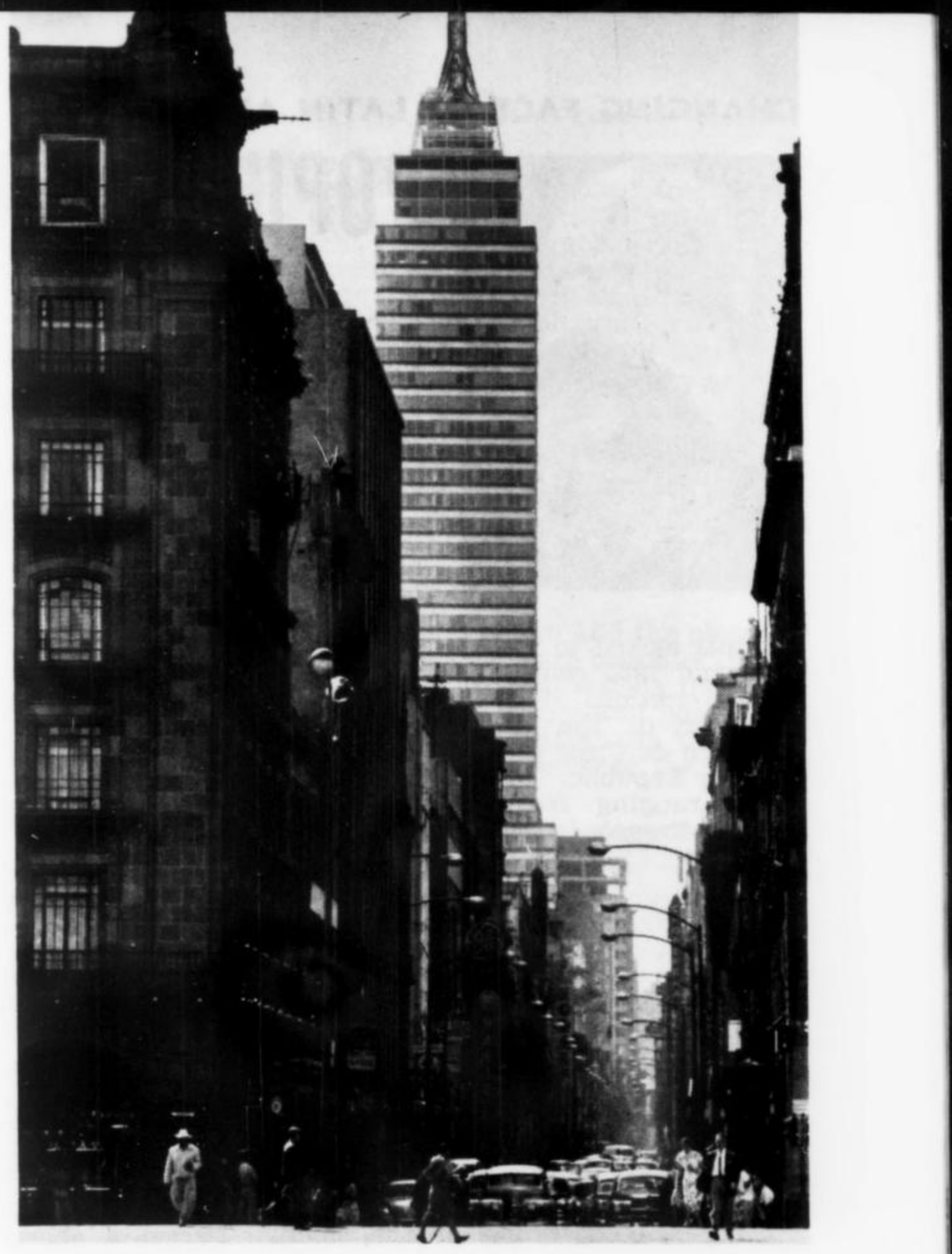
But we need not return to the time of the Incas and Aztecs to find the past in Latin America. The little provincial towns of Peru, Guatemala and even Argentina provide us with a picture of Old Spain more faithful than one can find in many cities of the mother country. Vast areas of Latin America have preserved the feeling of 18th and 19th century Europe virtually intact. Not only the settings are there unchanged, but so too are many of the attitudes, customs and festivals of the people. Even today, tales of mediaeval chivalry are still read enthusiastically in small provincial towns, and Charlemagne and the twelve peers of his kingdom are familiar figures to the village folk of rural Brazil.

It is easy to understand that many Latin-Americans show annoyance when visitors concentrate all their interest on the vestiges of the past and describe with such great relish the customs of bygone days. For Latin-Americans are very proud, and well they may be, of their great modern cities which stand as testimony to their determination to build a new world civilization. Does not Rio de Janeiro, and even more so the new capital city of Brasilia, give a glimpse of the world of tomorrow? In Caracas, Mexico City or Rio, the visitor coming from

CONT'D ON PAGE 26

SKYSCRAPER SKYLINE in centre of Bogotá is symbolic of Colombia's rapid modernization and industrial development. Founded in 1538 on the site of the ancient Chibcha Indian capital, named Bacatá, it still has narrow cobblestone streets overhung by balconies but as is seen in this photo, taken

from one of the mountain slopes encircling it (Bogotá lies on an Andean plateau 8,660 feet high), towering buildings of concrete, glass and aluminium are swiftly replacing the traditional old houses with their red-tiled roofs and iron-barred windows. Colombia's National University was founded here in 1572.



GLASS TOWER topped by TV transmitter aerial (above) looms above turn-of-century buildings and busy street scene in the centre of Mexico City, built in the 16th century on the site of a lake. Though much of Mexico's industrial potential is centred on the capital, many aspects of the city still reflect the meeting of Spanish and Indian cultures.

SIX MILLION INHABITANTS make Buenos Aires the most populous city in South America. From the start of the century and until recent times, Argentina's capital was unrivalled as the Continent's most modern and bustling metropolis. Photo shows entrance to a station on its underground railway—the only one in South America.

Photos © Paul Almasy, Paris

POPULATION INFLUX TO THE CITIES

Europe is overwhelmed and bewildered. Standing amid their bold, soaring sky-scrapers, he will feel that he has suddenly not only crossed the Atlantic but been transported in time and space far into the future.

These "cities of tomorrow" are a recent phenomenon in Latin-American life. Only fifty years ago, her great capitals looked to France with its dignified and opulent 18th and 19th century styles, for their inspiration. In certain sections of Buenos Aires today, a visitor will be reminded of the Auteuil or Passy districts of Paris. Santiago de Chile recalls Germany during the era of the Weimar Republic. Mexico City presents an assortment of styles ranging from Colonial Spanish and late 19th century French to 20th century Californian.

However debatable some of the results of Latin-American architecture may be, they do confirm a concern for town planning which is often missing in many North-American cities. Latin-American architects have made particular efforts to relieve the chess-board monotony of city streets with sumptuous public buildings and a great abundance of parks and plazas.

Any consideration of the continent of Latin America must inevitably be made in terms of her cities. Although the economy of most of the republics is based on agriculture, the strong urban tradition which the Spaniards and Portuguese brought with them from the Old World still prevails.

Since the beginning of the colonial period a sharp division has existed between the city and rural areas. The effect of this cleavage on the growth and development of the young nations has often been disastrous. The rural areas and their inhabitants were formerly considered to exist for the sole benefit of the cities, as the purveyors of essential commodities and those amenities which made life more agreable for the townsfolk. This explains the striking contrast that still exists today between the cultured society of the cities—profoundly European in taste—and the unpolished, often wretched rural population.

Spain and Portugal bequeathed to their former colonies a heavy bureaucracy and a small minority of people who held a monopoly of land and wealth. During the 19th century, a middle class slowly began to develop.

But it has succeeded in exerting real influence only in the most economically advanced countries. It is with the appearance of this middle class that the new face of Latin America is being moulded. The trend has been favoured by the rise of industrialization which many Latin-Americans see as the solution to their multiple problems.

In Mexico, Brazil and Argentina, industrial development has produced a city working class far different from the one which existed in the days when great landowners dominated the political scene. A militant trade union movement has emerged, and on every hand governments are faced with the same difficulties which marked industrial development during the 19th

MOUNTAIN ROAD, twisting and turning along the slopes of the Peruvian Andes, illustrates one of many communication problems in Latin America —mountainous terrains, vast distances, immense, unpopulated regions. Five centuries ago a complex network of roads built by the Incas criss-crossed the Andes. Some of the highways hacked out of the mountainside during this prodigious feat of construction are still in use today.

century in Europe and elsewhere. As a result, political antagonisms have grown more bitter. But the rhythm of industrialization has been so sharply accelerated that its results are now evident everywhere. Brazil, for example, today manufactures its own automobiles which can be seen streaming along the nation's newly constructed super-highways

The industrial "explosion" has been accompanied by a mass influx of peasants to the cities. Although when they arrive they feel out of place in their new surroundings, it is probably only a matter of a few years before their whole concept of things changes. The fact is that the isolation in which great masses of Latin Americans once lived is now broken. Today they have become conscious of their position and are voicing their demands for a higher standard of living.

This change is strikingly apparent in the Andes region. There for centuries the Indians lived in isolated communities, refusing all contact with the towns and cities. Today they are abandoning their former homes and settling in the outskirts of Lima, La Paz and Quito, where huge shantytowns have sprung up. Lima, which was once a city made up mostly of European stock, now counts an Indian population of half a million.

It will not be long before the consequences of this population shift to the cities will be felt everywhere. The Indian who learns Spanish has made a break with his past and taken a step toward integrating himself into the rest of the country's society. He realizes the extent of his poverty and knows that a better life is possible than the destitute and humiliating existence which was formerly his lot. A similar development is taking place in Brazil where Negro farmers are flocking to the great industrial city of Sao Paulo in the south to find work in the factories.

With these migrations an archaic way of life, yet rich in artistic traditions, is adding its stamp to the traditional modes and manners of the city. To the cities of Peru the Indians have brought their deeply melancholy music. Every Sunday, under great circus tents erected for the occasion, and before a gaudily dressed throng, Indian folk groups play the mountain tunes which until now were practically unknown to all but a few fortunate travellers.

In Brazil, the Negro has brought to the cities his African cults with their ecstatic dances and ritual music. From these extraordinarily fertile sources writers, musicians and painters are drawing rich inspiration.

The people of Latin America dislike being lumped together into a single homogeneous group. They take pleasure in pointing out, even in stressing, the differences which distinguish them. The differences, in fact, are very real.

On one hand there is the Andes region and the plateaux of Central America whose populations are basically Indian and upon which the great Indian civilizations have left their mark. On the other, in the plains and pampas of the far south in Argentina and Uruguay, the European descendants have almost completely replaced the indigenous races. Elsewhere in Latin America are the great forests and tropical savannahs farmed by the descendants of Negro slaves. There, more often than not, the countryside takes its character from single crop agriculture. Everywhere throughout Latin America we come upon these contrasts of people and differences of terrain and climate. Yet, a visitor immediately senses the feeling of unity among Latin Americans as a whole, a feeling which Latin Americans themselves are fully conscious of.

CONT'D ON NEXT PAGE

FARMING FAMILY on its way to market in the highlands of Colombia. Women wear distinctive feodora-like hats and shawls and the men, ponchos or blanket-like cloaks. Colombia, fourth largest country in South America, has both Pacific and Atlantic Ocean coastlines. Most of its people live on the high plateaux and in the valleys of the western highlands—three great arms of the Andes crossing the country from north to south.

Photos © Paul Almasy, Paris

CAFES AND BOOKSHOPS

This basic unity she owes to Iberian traditions which have proved to be stronger than the diverse natural settings and the whims of history. For three centuries, the people of Latin America have lived the same kind of life and shared the same traditions. From this has come a social order and a view of the world which is very similar among them. The Mexican and the Argentine may be separated by thousands of miles, but they still react much the same way under the same circumstances. In fine nuances of expression they may differ somewhat, but at heart they possess the same sensitivities.

It is difficult in trying to sum up the problems of an entire continent in a few words, not to lose sight of the simple human realities. Life in all great cities follows a familiar pattern and the large cities of Latin America are no exception.

Every morning, people get up, have their breakfast, crowd into buses or trams or get into their cars and join the stream of automobiles making for the centre of town. In the evening the same process is reversed when office and factory workers return to their homes and the business and commercial districts fall silent. People seek relaxation and throng to the theatre; cinemas, showing New and Old World films, are always crowded. Argentina, Brazil and Mexico have long had a thriving cinema industry and all over Latin America the seventh art is coming into its own displaying new and vigorous talents.

Modern art in which many Latin American painters and sculptors excel is extremely popular in most of the large cities. New art galleries are opened daily, holding *vernissages* and exhibitions in the true Parisian fashion.

One thing which never ceases to impress travellers is the abundance of bookshops, their spaciousness and modern presentation, and the huge number of people always browsing through them. The same can be said of the many cafés—Latin America's delightful legacy from the Mediterranean world—where everyone gathers to talk of literature, art, and especially politics, and all can find refuge from loneliness, and take part in the pulsating life of the city.

Any attempt to describe the artistic and intellectual life of South America in such brief space would be impossible. Except to a select few, the literary and artistic achievements of Latin America remain a closed book. Yet the continent has produced works of literature which deserve a place alongside the great masterpieces of world letters. For many people, though, names such as Sarmiento, Machado de Assis, Euclides da Cunha, Romulo Gallegos, Gabriela Mistral, Ruben Dario, still draw a blank stare. UNESCO, and many private publishers, are attempting to remedy this situation through the Latin-American series of Translations of Representative Works (see THE UNESCO COURIER, June 1957), but much still needs to be done to give Latin-American arts and letters their just due.

Perhaps the most characteristic attitude of the younger generation is a feeling which they themselves call "inquietud" (anxiety) and which reflects their dissatisfaction with the state of things around them. Dissatisfaction with the political and economic situation, but above all with the possibilities available to creative artists. In the absence of a substantial and cultivated middle class, the groups which can give more than lip-service support to artists are still small in number.

Few writers or artists in Latin America are able to live

CONT'D ON PAGE 30

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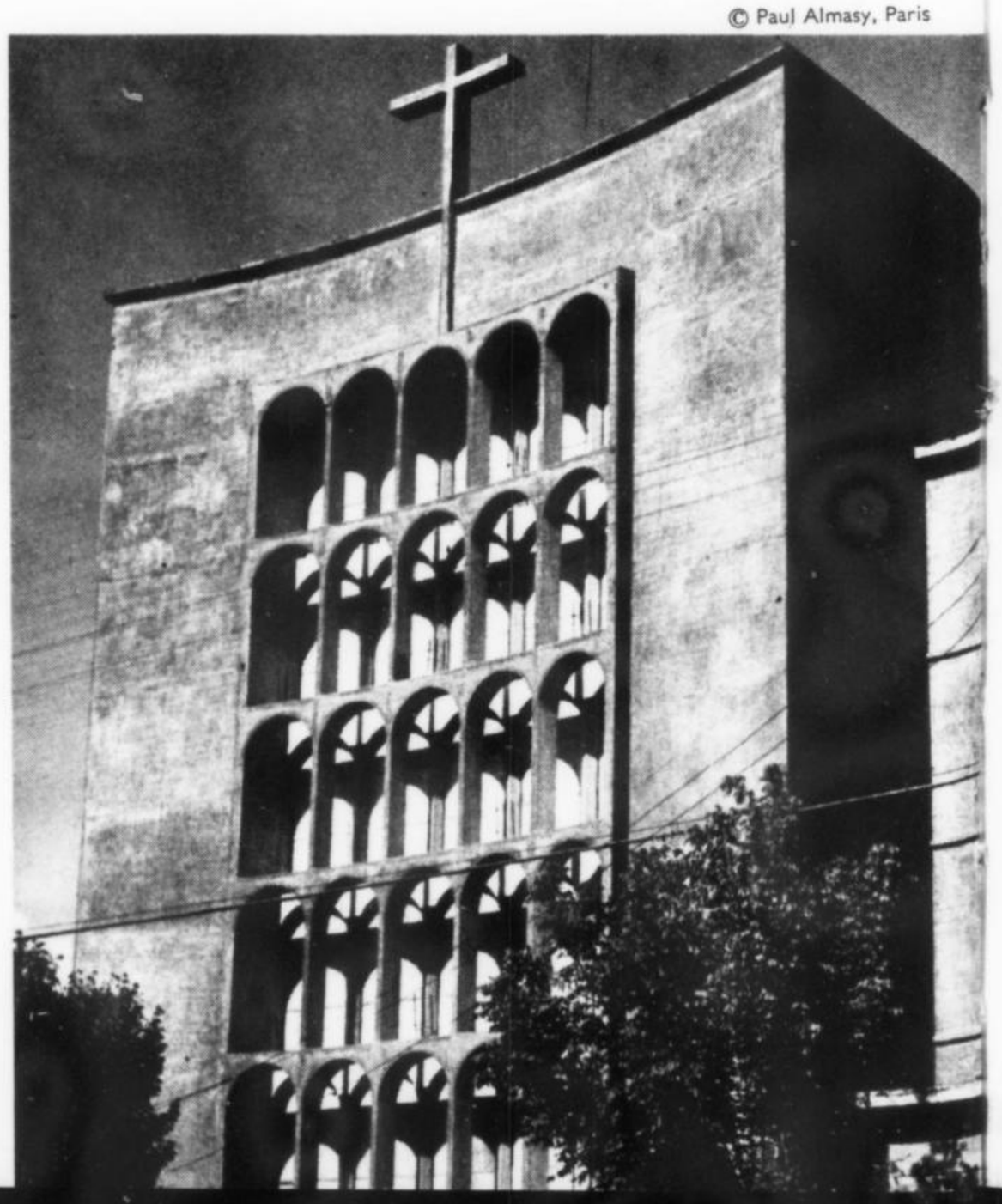
MODERN SCULPTURE by Henry Laurens is one of the works by European and North American artists who were asked to contribute to the decoration of the new University City at Caracas, Venezuela. Caracas itself has been virtually rebuilt and enormously extended during the past 15 years. It is now a city of green spaces and striking modern architecture.

BOLD APPROACH in architecture is found in all types of buildings in Latin America today. Less unconventional than the Cathedral of Brasilia (see centre pages) this newly built church in Santiago de Chile is nevertheless a magnificent example of contemporary architectural treatment. In Chile, architects must also incorporate earthquake-proof qualities in their buildings.

© Paul Almasy, Paris



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OPEN-AIR THEATRE in Guatemala City. Mosaic figures recall ancient carvings on Pre-Columbian Mayan stelae. The theatre is in a spacious park arranged with varied decorative elements. Close by is an unusual monument to modern industry (not shown).

UNIVERSITIES OF ASTONISHING VITALITY

by pen or brush alone. The most striking social characteristic of intellectual life in Latin America today is perhaps its isolation. The struggle the artist and intellectual must wage gives their professions an intensity and nobility of purpose which is reminiscent of the revival sparked by the Romantic period in early 19th century Europe.

Writers and artists have become the self-appointed interpreters and champions of the silent masses. Many have launched into politics and used pen and word as weapons. In this respect, the universities of Latin America play an important role. They are, of course, influential centres in all spheres of activity but particularly so in politics. Ever since the great university reform movement took place in Latin America in the 1920s these institutions have resembled small states where studies lead not only to a profession but also to an active career in political life. It is from this that they draw much of their astonishing vitality.

What tasks must Latin America prepare to undertake if she is not to remain a marginal land? First and foremost is education. She can hope for no real progress if illiteracy continues at its present level. Civilization has become too complex to be carried forward by men and women who cannot read or write.

The obstacles to education are formidable. First of all, there are the problems of the distance, isolation and poverty of many of her peoples. In the past, governments have often failed to provide sufficient facilities for the training of teachers.

The desire for education is strong throughout Latin America, and this holds true among the Indians as well who have often been described as "primitive." In many parts of the Andes, in villages built at altitudes of 12,000 to 14,000 feet above sea level, the people have built schools of their own accord and collected funds to pay the teacher's salary. Indian villages have scraped money together to permit a particularly gifted student to continue his studies away from home in the hope that he would return later with this knowledge to help his village. For the great mass of the people education is the one road to salvation.

These countries badly need trained executives and have a shortage of technicians. The liberal professions, such as medicine and law, still attract the greatest number of students while other professions are scorned. This no doubt is a tradition going back to colonial days, but a change must come about if these countries are to survive.

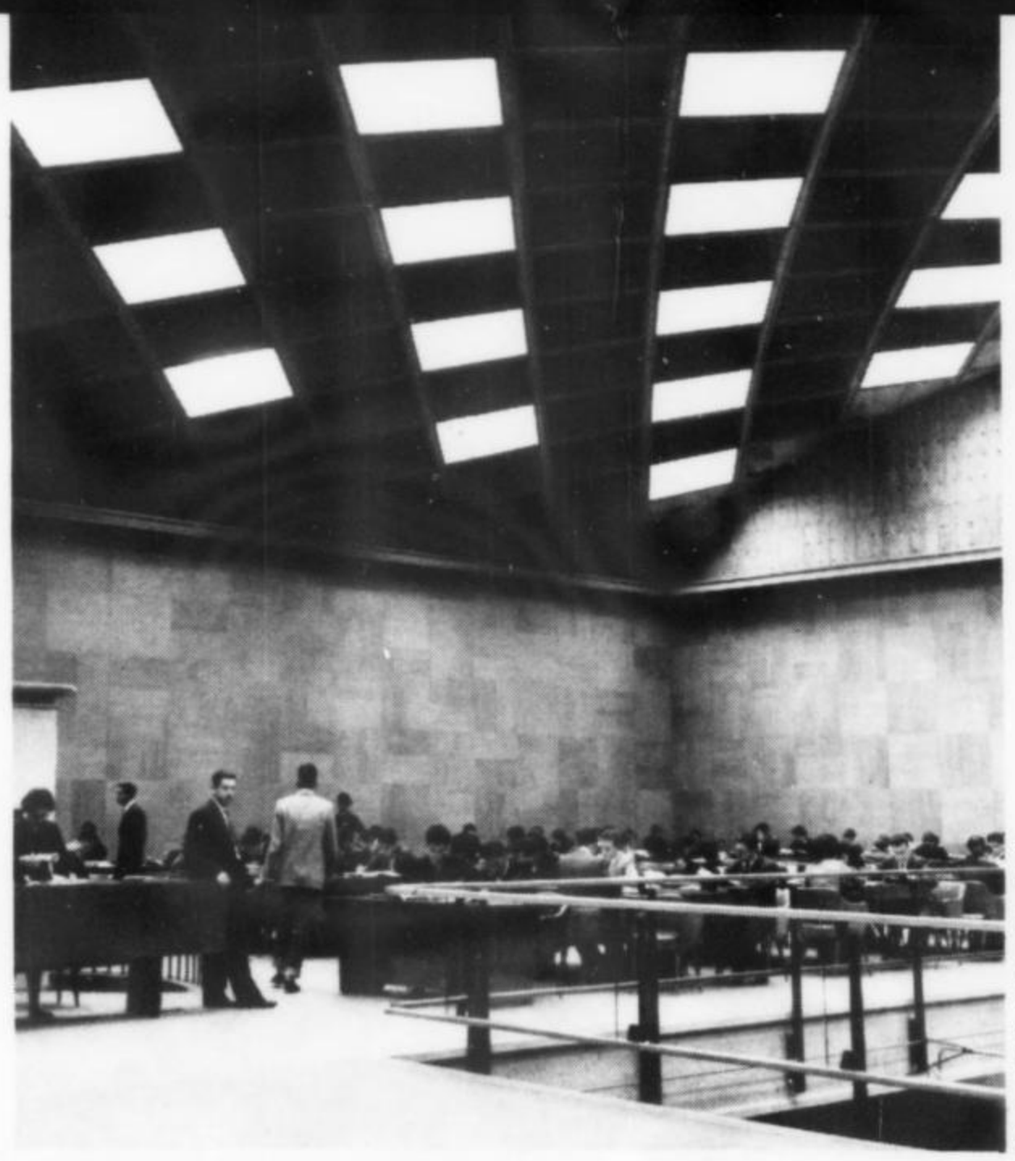
Education must do more than simply banish illiteracy. A great effort in community development is needed to wipe out ignorance which is the greatest obstacle to productivity. Similarly, communications and transportation must be modernized and enlarged to free communities from their isolated positions and make possible a more rational system of distribution.

These transformations in Latin-American life will only be possible when the great mass of people are no longer condemned to a life of stagnation and when education has fostered in them the hope for a better life. To this task Unesco has long devoted its efforts.

ALFRED METRAUX *is a noted anthropologist in charge of "Human Rights" in the Department of Social Sciences of Unesco, and is professor of South American Anthropology at the Ecole Pratique des Hautes Etudes in Paris. Born in Switzerland, he has travelled and worked extensively throughout Latin America. He was former director and founder of the Ethnological Institute of the National University of Tucuman (Argentina). One of his major interests has long been cultural diffusion in Latin America. He is the author of many scientific and popular works including* Easter Island (L'Ile de Pâques), Voodoo in Haiti (Le voudou haitien), *and* The Black Peasants of Haiti (Haiti, la Terre et les Hommes). *His latest book,* The Incas (Les Incas, Editions du Seuil), *will shortly be published.*

STUDIOUS ARTIST attending classes in Guatemala City design school uses articulated "Pinocchio" as model for the human figure.

INTENT SCIENTIST checks the incidence of city smog with a special recording device placed on the roof of a building at Mexico University.



Photos © Paul Almasy, Paris

ENGROSSED READERS in Bogota, Colombia, pore over books in Luis Arango Library, one of the country's most modern institutions.

FRIENDLY LIBRARIAN in San Salvador helps schoolchildren who have come to her library for information to supplement classroom work.

RELAXED FARMER curls up with his newspaper in a Mexican village. Hammocks are widely used in towns and villages in all parts of Latin America.

Elementary education is free and compulsory for children in all Latin American countries yet some 12 million children are still without schools and throughout the continent there are 60 million illiterate adults (40 % of the adult population). In their drive to wipe out illiteracy, governments have been helped since 1956 by Unesco's Major Project for the Extension of Primary Education in Latin America. Between 1956 and 1959 primary school attendance rose by about four million and the number of teachers increased by 90,000. Above, village women in Mexico, where Unesco helped to set up a regional Fundamental Education Centre for Latin America, learn to read and write in an improvised classroom. Right, radio school teacher's voice is heard by thousands of students, young and old, scattered over length and breadth of Colombia.

Photos © Paul Almasy, Paris

A CONTINENTAL CHALLENGE

70 MILLION ILLITERATES

by Oscar Vera

DURING a trip to Ecuador two years ago, I visited a little village on the shores of Lake Otvalo. It was a Sunday but I noticed a party of Indians working with unaccustomed vigour, carrying stones, levelling the ground and digging out the foundations for what was to be a school.

Three or four months later when I revisited the village, I found that the little school was finished—built by voluntary labour and with some help from the authorities, who paid for materials the village was too poor to buy. Eighty very well-behaved small boys were seated on the simple school benches doing their lessons under the supervision of a woman teacher.

Today, the same thing is happening over and over again in village communities of Mexico, Bolivia, Peru, Guatemala and nearly all the Latin-American countries—a striking testimony to the efforts that men and women are willing to make so that the new generation may enjoy a fuller life. Such endeavours encourage the governments of all countries in the region to build schools and extend education, and thus remove one of the gravest obstacles to social and economic development—illiteracy.

The proportion of illiterates in Latin America (approximately 40% of the population above the age of fifteen) is still high in comparison with the United States, Japan, or the majority of European countries, though it has been considerably reduced from the beginning-of-the-century figure of over 80%. We must remember, however, that despite the common origin and closely related cultural traditions of the twenty Latin-American countries, conditions vary considerably not only from one country to another, but even within the individual countries.

In several of them (Mexico, Guatemala, Ecuador, Peru, Bolivia) large groups of the original Indian inhabitants have lived through conquest, colonial periods and the years of independence without ever becoming completely assimilated in the national life. They still preserve many of their native characteristics.

In all Latin-American countries agriculture predominates, and in almost all of them most people live in the country. Consequently there is a profound disparity in living conditions between the considerable urban development, comparable in many respects to that of the more advanced countries, and the extremely backward state of the rural masses. These differences are evident from economic, social and cultural standpoints.

The measure of this difference is shown clearly in the table published on this page, which lists the Latin-American countries in ascending order of percentage of illiteracy in 1950. The table also shows the close relationship between the proportion of rural population, per capita income, and the incidence of illiteracy. Generally speaking it is the poorest countries, with a predominantly rural population, which have had the most difficulty in expanding their education services. There are, however, certain exceptions, which are worth mentioning because they suggest that the backwardness or progress of a country's educational system is determined not merely by high or low income, but by other factors as well.

Costa Rica, for example, is a small agricultural country which boasts that its schoolteachers constitute its only army. The proportion of illiterates is as low there as in the most advanced countries of the continent. On the other hand, Venezuela, with the highest per capita income in Latin America (thanks to its huge oil reserves) has a comparatively high percentage of illiteracy. Since 1958, however, the Venezuelan Government has been making a vigorous effort and in the near future, through the judi-

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LATIN AMERICA
POPULATION, ILLITERACY, INCOME PER CAPITA (1950)

Country	Population		Illiterate Aged 15 yrs and over (percentage)	Income per capita (US dollars)	Rural population (percentage)
	Total (in thousands)	Aged 15 yrs and over %			
Argentina	17,189	69	13.6 (1)	300-449	37.5
Uruguay	2,407	69	15.0 (E)	300-449	...
Chile	6,073	61	19.9	150-299	40.1
Costa Rica	801	57	20.6	100-149	66.5
Cuba	5,508	64	22.1	300-449	43.0
Panama	797	58	30.1	150-299	64.0
Paraguay	1,397	56	34.2	100	65.4
Colombia	11,334	57	37.6	100-149	63.7
Mexico	25,826	58	38.0 (E)	100-149	57.4
Ecuador	3,197	57	44.3	100	71.5
Venezuela	4,974	58	47.8	300-449	46.2
Brazil	51,976	58	50.6	100-149	63.8
Peru	8,521	56	53.0 (E)	100-149	64.6
Dominican Rep.	2,131	56	57.1	100	76.2
El Salvador	1,868	59	60.6	100-149	63.5
Nicaragua	1,060	57	61.6	100-149	65.1
Honduras	1,428	59	64.8	100	71.0
Bolivia	3,019	60	67.9	100	66.4
Guatemala	2,805	57	70.6	100	75.0
Haiti	3,112	61	89.5	100	87.8

(1) Population aged 14 years and over.

(E) Estimate.

Sources : U.N. Demographic Year Book 1955, 1956, 1957, 1958.
UN : Preliminary Report on the Social Situation in the world (New York 1952).
Unesco : World Illiteracy in Mid-Century.

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CUBAN CLASSMATES IN UNIFORM

In Cuba, 1961 has become "education year" by government order. Plans are being put into effect to eliminate illiteracy from the island by opening classrooms for the whole of the school-age population and launching a vigorous adult education campaign. Right, special literacy class for soldiers. Campaign slogan on blackboard tells Cubans: "How you can help Cuba—if you are a teacher, make others literate; if you can't read, learn how." Critical problem of classroom shortage is subject of cartoon, far right, in Peruvian newspaper "Hoy".

Cuban Government photo

cious use of its resources, will bring education to the whole school-age population. In this way, within the next few years, illiteracy will have been uprooted at its source.

The percentage of illiteracy cannot alone give an idea of how far education has been developed, or to what extent it reaches the population as a whole. Thus, for instance, the proportion of illiterates in the United States and Japan is less than 3%; yet the average educational level of the population in the two countries is respectively 9 and 7.2 years of schooling. In other words, in the United States the average adult has attended school for nine years, and in Japan for only seven.

From this standpoint the average educational level of the Latin-American population in 1950 was two years—ranging from six months' school attendance in the country with the least developed educational system to just over four years in the most educationally advanced. It takes about four years of school attendance to attain what specialists call "functional literacy", that is, a sufficient command of reading and writing to ensure that these skills will not be forgotten and can be used with at least a minimum of efficiency in the problems and activities of daily life.

As a distinguished Brazilian educator has put it, education in Latin America is the privilege of a small minority which has access to the various levels of the educational system, while the great majority of the population is neither equipped to make an effective contribution to economic development nor able to take a full share in democratic life.

The two main reasons for this situation are school absenteeism and school-leaving. Many children do not go to school either because their parents, even when they recognize the value of education, cannot do without the extra income from the children's work, or simply because there is no local school for them to attend.

A very high proportion of those who do start school never complete the full course. Less than twenty-five per cent of the children who enrol in primary schools stay on to the end of the compulsory education period.

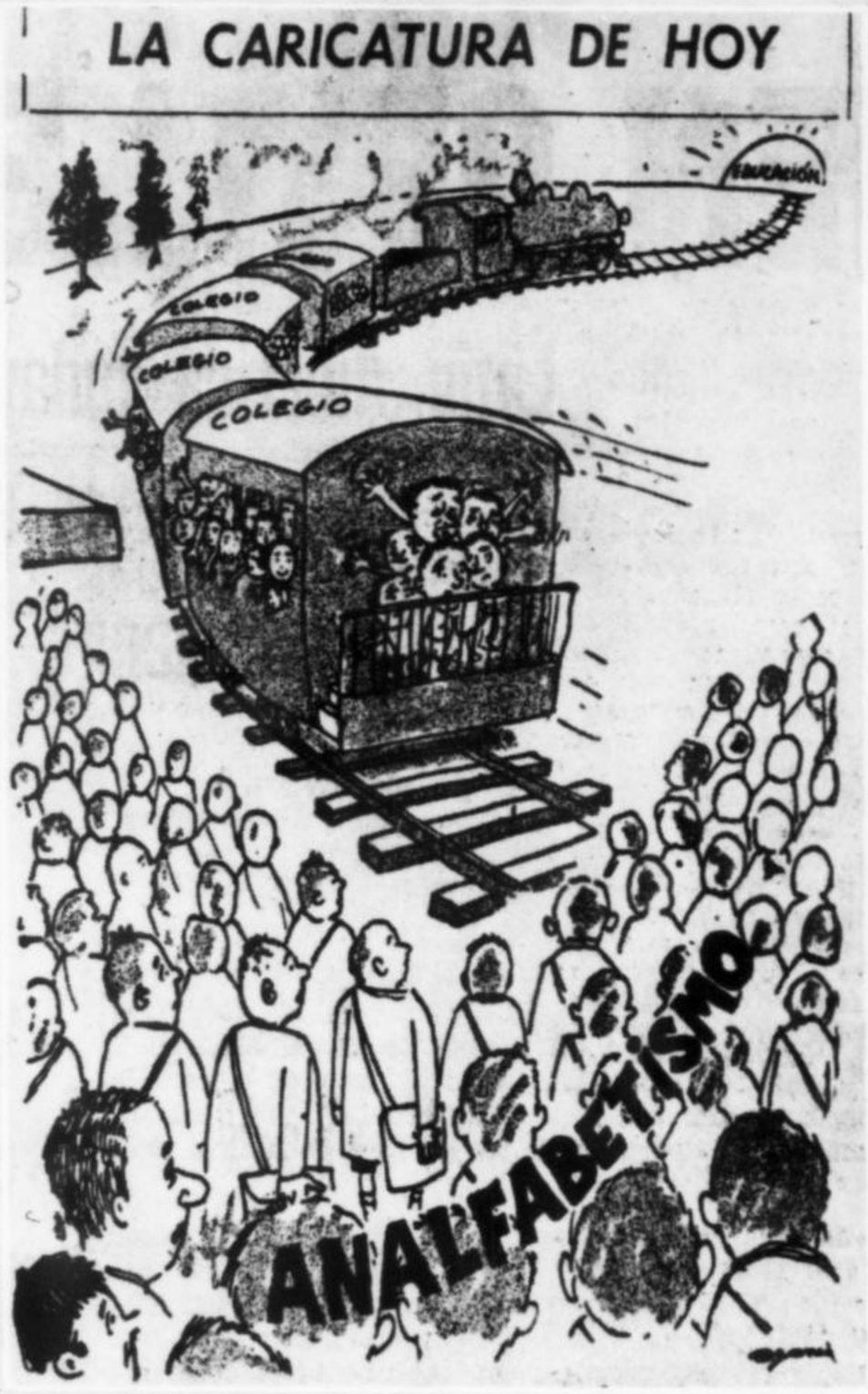
In 1959 primary school enrolments in Latin America stood at about 25 million, out of a total of 37 million children of school age. About a third of the children were therefore not attending school. To provide proper education for them at the right time would mean building about 400,000 classrooms, training an equal number of teachers, and recruiting the corresponding administrative staff and inspectors.

There is also the problem of providing equipment and teaching materials. Finally, some financial assistance must be given to poor children or to their families.

Such measures, and others of a purely pedagogic nature, would get rid of absenteeism. They would also considerably reduce school-leaving, which reaches alarming proportions in nearly all the countries concerned, especially in rural districts. They would also eradicate illiteracy within a few years.

The Latin-American countries have decided to undertake this formidable task. But it is a particularly difficult one for them not only because of their under-developed economies but also because of the tremendous speed at which their populations are increasing. While the total world population is growing at the rate of 1.6% per annum, the annual rate of increase in Latin American is 2.6%, and in a number of countries it exceeds 3 per cent.

This calls for a far greater effort to maintain adequate educational services than is required in other countries. It is not only necessary because of the rapid and tremendous growth of the population, but also because the proportion of those over twenty years of age who can make an effective contribution to economic life in all its aspects, and pay for the education of their juniors, is less than 50% in nearly all the Latin-American countries. In other countries, where population increase is more gradual, the proportion is from 65 to 70 per cent.



Without neglecting adult education campaigns, the only means of rapidly bringing illiterate adults into full participation in community life and fitting them for new economic activities, the Latin-American countries are concentrating their efforts on extirpating illiteracy at its root. One of the most important weapons in this campaign is making primary education available to the whole school-age population. These countries have therefore been playing an active part, since 1956, in an unprecedented venture, Unesco's Major Project for the Extension of Primary Education in Latin America.

Despite the short time this project has been in operation, encouraging results have already been obtained. Between 1956 and 1959, primary school attendance in Latin America increased by about four million, while the number of teachers rose by more than 90,000. In certain countries the increase in primary school enrolments was positively sensational: 40% in Honduras in the past three years; 40% in Venezuela since 1958; 40% in a single year in Cuba, where the Government has decided to make 1961 "education year" and plans to eliminate illiteracy completely by providing schools for the whole of the school-age population and conducting a vigorous adult education campaign.

Brazil and Mexico, which between them account for half the population of Latin America, have increased their primary school attendance by 22% and 18% respectively in the past three years. All countries, in varying degrees, are adopting measures which testify to an increasingly firm determination to extend and improve their educational services. They have resolved that in ten years' time there shall be schools available for all their children.

Unesco is sharing in this project to the limit of its resources. It is encouraging and facilitating the powerful movement initiated in the Latin-American countries to make primary education universally available. It is also co-operating with those countries and with various international organizations—particularly the Organization of American States and the Ibero-American Bureau of Education—in an extensive plan for improving the quality of education.

Under this plan the training of education directors and experts is being carried out, especially in the universities associated with the Major Project, Santiago de Chile and Sao Paulo, Brazil. Similar training is also given at the Inter-American Rural Education Centre at Rubio (Venezuela) and in some European countries, including Belgium, Czechoslovakia, France, Italy and Spain.

The training of teachers, also associated with the Project, has been undertaken in Colombia, Ecuador, Honduras and Nicaragua. The chief function of these schools is to act as pilot schools, contributing to the improvement of teacher-training methods. The plan also includes direct technical assistance in education, the organization of short courses, seminars and national and regional meetings, and the issue of publications by the Office for the Co-ordination of the Major Project.

Some idea of the magnitude of the effort made to train experts and directors of education may be gained from the fact that from 1958 to 1960, 580 Latin-American fellowship-holders took advanced courses in connexion with the Major Project. Each of these fellowship-holders is being equipped to play a part in directing education or to teach in the teacher-training schools, and will influence great numbers of present and future teachers as well as the future policy of the education services.

The experience acquired in putting the Latin-American Major Project into operation has aroused keen interest in other parts of the world where similar problems exist, and it is now being applied and adapted to the needs of South-East Asia, the Arab countries, and Africa.

These countries, like the Latin-American States, are hoping, by progressively expanding their education services, to solve their urgent illiteracy problem within the next few years, and with it overcome the greatest obstacle to the integration of national life and to the social and economic development of the population as a whole.

MEN OF THE LAND

Latin America today faces two pressing problems

- ❶ The need for agrarian reform
- ❷ The challenge of industrial expansion

by Tibor Mende

A few years ago on a visit to Latin America I was admiring the capital city of a certain Latin-American Republic. A local official informed me that about once every minute a new building was completed.

Several days later while travelling only a few hundred miles west of this great metropolis, I was informed that in that region the consumption of candles for lighting was steadily on the increase. The modern city was one of the world's fastest growing capitals, but the countryside I visited was probably among the last remaining regions anywhere in the world where the sale of candles is still growing.

Anyone who travels in Latin America will come across similar contradictions. They will find rural areas of abject misery not far from scintillating, skyscraper-studded cities where wide avenues are packed with luxury cars and bordered by sumptuous villas complete with their own swimming pools.

It is said frequently that Latin America is a continent of contrasts. It is an attractive phrase for the tourist brochures, one that promises picturesque scenery and plenty of opportunity for unusual colour photographs. In reality, however, these contrasts mean a disequilibrium, an uneven development, and all the tension and suffering that implies. The main cause of such disequilibrium in Latin America is an unequal development between industry and agriculture.

This disequilibrium is so great in several Latin-American countries that the slow progress of agricultural development is beginning to hamper further industrial development.

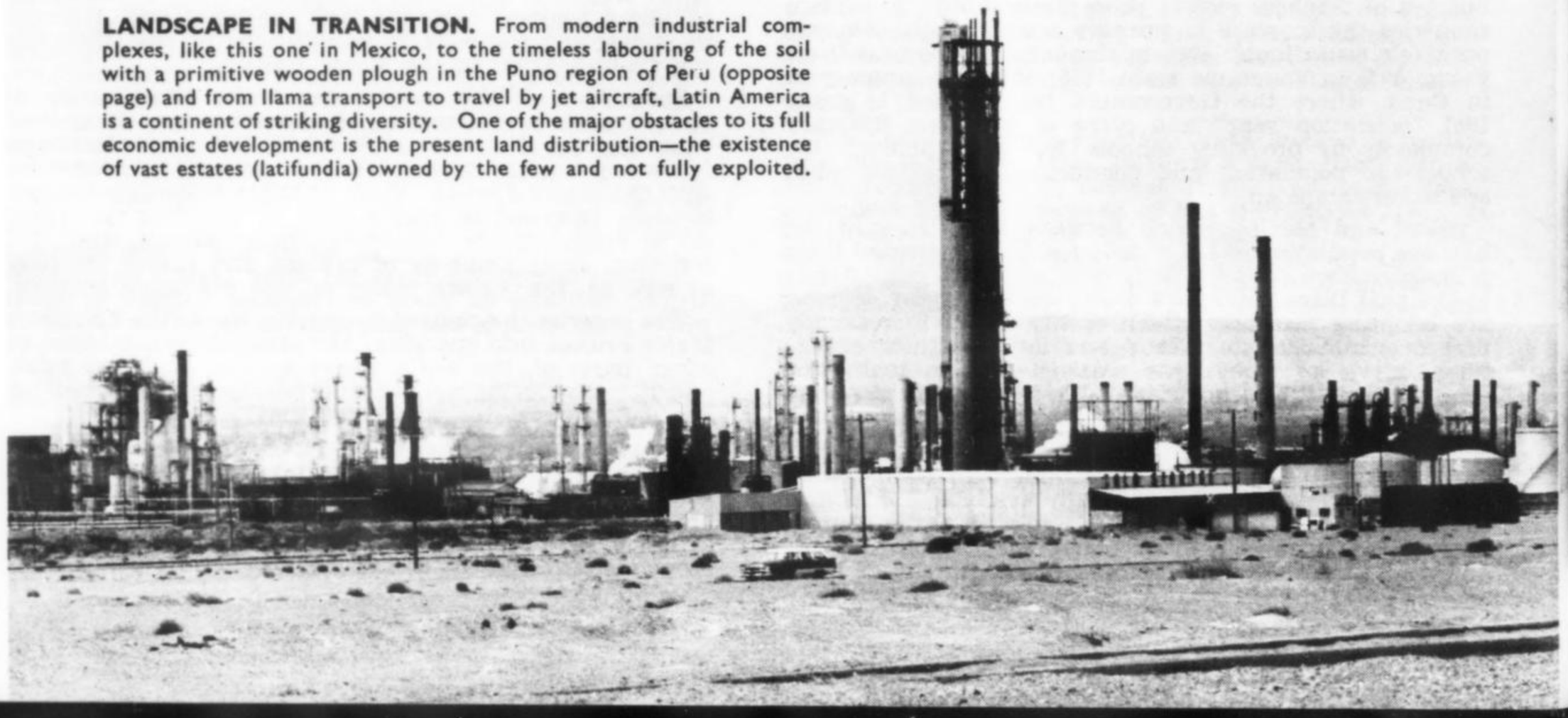
The traditional pattern of Latin-American economic development has been in the form of concentric circles. In the centre there is the minority with high incomes, and it is on the needs of this group that industries are based. This circle tends to broaden as it generates industrialization and economic progress.

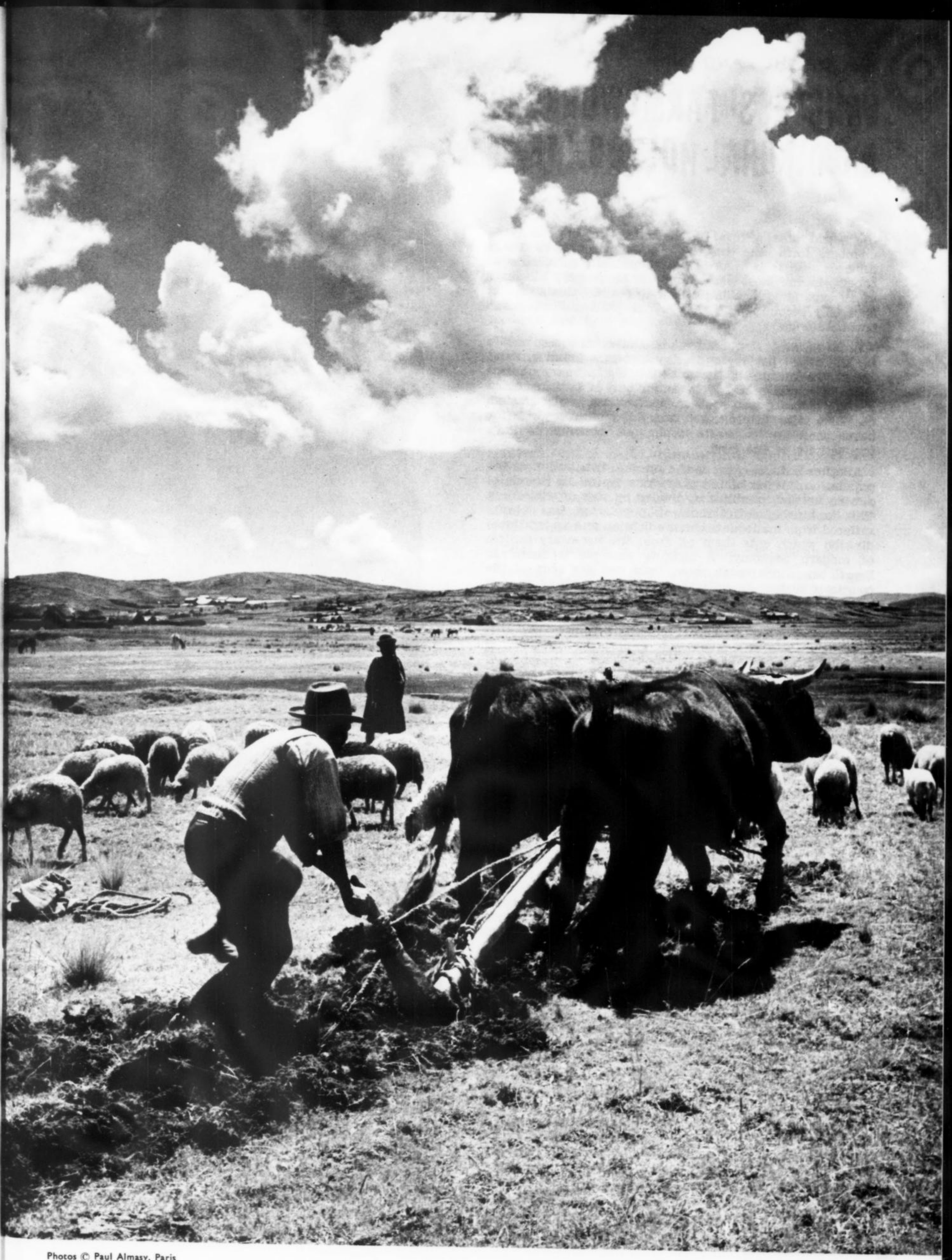
As the prosperity spreads, other groups enter the privileged circle. As the incomes of these new groups increase, they also begin to contribute to the nation's savings and thus the progress of the economy continues. The circles enlarge and growing numbers are absorbed into the ever-widening field of the modern economy.

But, too often these circles stop dead once they reach

CONT'D ON PAGE 38

LANDSCAPE IN TRANSITION. From modern industrial complexes, like this one in Mexico, to the timeless labouring of the soil with a primitive wooden plough in the Puno region of Peru (opposite page) and from llama transport to travel by jet aircraft, Latin America is a continent of striking diversity. One of the major obstacles to its full economic development is the present land distribution—the existence of vast estates (latifundia) owned by the few and not fully exploited.





Photos © Paul Almasy. Paris

LANDLESS FARM WORKERS AND RURAL DISCONTENT

the world of the rural inhabitants who, we must remember, form the majority class throughout Latin America. So it is that the large peasant class fails to benefit, in the most part, from the burgeoning blessings of an expanding economy. How to remedy this situation is rapidly becoming the number one problem throughout Latin America.

Both natural and man-made causes are responsible for the abject poverty and general inertia found in rural areas. The nature of the soil itself is a primary natural cause of this disparity. The major part of Latin America lies in tropical and sub-tropical zones. Soil erosion, excessive rainfall, prolonged drought, and crop yields far below those in temperate zones, all combine to limit productivity of the land.

Another natural cause is the uneven distribution of the population. Much of Latin America resembles islands of densely settled inhabitants, divided by seas of wilderness. This archipelago of islands of population has always suffered from inadequate communication and an irrational division which cuts them off from the necessary centres of modern economy. A striking example is found in Brazil where not much more than two per cent of the country's surface is cultivated, and only half of that is devoted to the production of foodstuffs.

AGRICULTURE in Latin America is hindered as well by man-made causes. Some are the legacies of history, but others have their roots in existing institutions. Rural modernization suffers mainly from two such obstacles—monoculture and land tenure.

Often the most fertile regions are devoted to the production of industrial crops, most of which are intended for export. In this way a large part of the best land grows crops whose prices on the world market tend to change frequently, and sometimes disastrously, causing great economic uncertainty. This system of monoculture, though it may bring in needed foreign currency, seldom ever helps directly to alleviate malnutrition or famine.

The problem of land tenure is of greater importance. In a number of Latin-American countries, a tiny fraction of landowners hold the overwhelming proportion of cultivated land. Huge and wasteful estates sometimes co-exist with extreme poverty on the part of the rural workers. In some cases large land holdings are exploited along modern lines and assure a reasonable living standard for the worker, but more often they do not, and the standard of living of the workers is far below what the yield of the land ought to sustain.

There is also the problem of the landless labourers. They depend on seasonal work or are simply unemployed. They are yet another aspect of the bottomless reservoir of rural discontent found throughout Latin America.

It is this rural majority of landless, low-income people who are prisoners of the vicious circle of poverty, low productivity, apathy and backwardness. It is their lack of purchasing power that fatally limits the scope of indigenous industries and, in the long run, tends to slow down their development.

To make matters worse, the problem is rendered even less tractable due to rapid population increase.

Perhaps nowhere in the world today is population growing faster than in Latin America. The increase is about 1.5 per cent in Asia as a whole. It is around 2 per

LAND FOR THE PEOPLE. So far, Mexico is the Latin-American country which has carried out the greatest land reform programmes. Mexico's sweeping reforms are commemorated in the monument shown here, erected at Cuernavaca. The plaque

THE FASTEST GROWING POPULATION IN THE WORLD

reads : " Reform, Liberty, Justice and Law." By 1940 more than 14 million acres of cultivated land, out of a total of 30 million acres, had been distributed to landless farmers and their families, and further distributions have been put into effect since that time.

cent in Africa. Over Latin America as a whole, population growth is believed to surpass the 2.5 per cent. Nor is it likely that it will slow down in the foreseeable future. On the contrary, progress in public health and the effectiveness of the battle against epidemics are likely to speed it still further. Yet, even now, Latin America produces less food per head than before the war.

It is generally admitted that merely to maintain the existing living standards of a population expanding at such a rate, the Latin American countries ought to invest in their future 10 to 12 per cent of their national income. To go slightly further and to raise the present level by only one per cent each year, such investments ought to reach 13 to 15 per cent of the national income.

Investments in most Latin-American countries, however, are well below that level. Even large-scale foreign aid could not fill the gap. Only by industrialization and the modernization of agriculture, so that the peasant masses become consumers of domestic industries, can such desirable investment levels be reached.

That, in essence, is the Latin-American dilemma.

Capital is scarce. It is, therefore, all the more urgent to utilize fully all available resources. The two most important among these are land and manpower. This implies, first of all, the expansion of cultivated lands. Hitherto uncultivated land which is potentially fertile must be brought under the plough. It also implies all the measures which would diversify the production of the land, improve the efficiency of agriculture, and help increase yields.

MANY development and land reclamation projets are being launched all over Latin America to speed the progress of agriculture. In Argentina, a National Institute of Technology has been functioning to promote better practices on the farms. A subsidized wheat expansion programme is gathering momentum in Brazil, and large-scale irrigation schemes are under way in the northeast of the country.

Chile has launched an eight-year agricultural development programme. Colombia is co-ordinating her various measures aiming at agricultural modernization, Mexico is improving her rural marketing facilities and is pushing ahead with irrigation programmes. Venezuela is launching a five-year plan for increasing meat production. And in Peru a large-scale development programme is under study, aimed at the opening up of the country's interior to serve the welfare of the Andean Indians.

It would be impossible to list in a brief article all the projects and schemes taking shape. Nor would the generalization be justified that all of them have produced the expected results. Desirable and helpful as these projects may be, practically none of them affect the systems of land tenure.

The land holding system in most Latin-American countries has changed but little since colonial days. Though the importance of land reform has repeatedly been admitted by Latin America's political leaders, two or three countries excepted, little has been done about it.

Several Latin-American countries have already reached a stage in their economic development where further expansion demands a measure of income redistribution

CONT'D ON NEXT PAGE

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WINNING BACK WASTED LAND. Agricultural reforms and better exploitation of the land are both vital to Latin America according to a recent U.N. report published in New York. Certain countries, says the report, though predominantly agricultural must nevertheless import much food from abroad. They could obtain at least part of this from their own land if they used more modern methods and put wasteland under cultivation. Lack of available land has provoked a mass exodus from rural areas to towns as peasants search for work. Above, Paraguayans clear away trees and brushwood to win back wasted land for cultivation.

A NEW APPROACH THROUGH COMMON ACTION

which would widen the potential home market for the products of existing industries.

Among the arguments advanced in opposition to such measures, most frequently one hears the claim that the mere carving up of large estates, as happened in Bolivia, would tend to decrease production rather than help to raise it. The simple slicing up of the land appears to clash with the modern trend towards large-scale, mechanical farming.

Indeed land reforms in a number of Asian countries tend to confirm that the mere distribution of land without simultaneous measures to provide the new owners with basic equipment, with rural credit, with access to education, or eventually with the incentives to form co-operatives, may have an adverse effect on production.

In the prevailing political context of economically underdeveloped countries, however, the first purpose of land reform is not to get more out of the soil but rather to spread agricultural incomes and so to disarm political passions generated by rural discontent. Only recently, Latin America has been the theatre of political developments which tend to underline the urgency of such conclusions.

Fortunately, there are signs of growing awareness that this political aspect is fast becoming the central theme of Latin America's land problem. More and more, land reform is viewed as an immunizing measure against revolutionary temptations. At the September 1960 meeting of the Organization of American States the need was clearly recognized.

The final resolution, which has become known as the Act of Bogotá, called for a re-examination of legislation "with a view to ensuring a wider and more equitable distribution of the ownership of land." In the same text, new legislation concerning the system of land tenure, rural credit and taxation policy was specifically referred to as an indispensable preliminary both to encourage foreign aid and investments, and to render the countries of Latin America better prepared to make the best use of such aid.

Such reforms would no doubt help to encourage rural initiative and would greatly contribute to political stability. To that extent, they would also encourage foreign investors and help the flow of foreign aid.

Such a new approach to the land question in Latin America could become decisive in providing the required stimulant to revive and to modernize the region's agriculture and to permit it to support, rather than to lag behind industrial development. Finally, such a new approach might herald Latin America's final offensive against her intolerable heritage of rural poverty, malnutrition and famine.

TIBOR MENDE, *author and journalist, has travelled widely in Latin America and the Far East. His many books include* L'Amérique Latine entre en scène (*Latin America enters the World Scene*), China and Her Shadow *and* South-East Asia between Two Worlds.

Letters to the Editor

MALTA'S NEGLECTED MONUMENTS

Sir,

I was extremely interested in the world-wide campaign to save the monuments of Nubia (THE UNESCO COURIER, February 1960) as it would be tragic if such monuments were lost for ever. Here in the Maltese islands we have Neolithic Temples which need looking after, and although much is said about a tourist industry in Malta, neither money nor real interest have been allocated for preserving such treasures which are left to wither at the mercy of mother nature. Thus no encouragement whatever exists for the younger generations who would be interested in archaeology and these museum treasures. I am passing on this information to you because I would like something to be done for our islands and the treasures they hold. I enclose some Maltese stamps which show some of the monuments.

George J. Despott
Conspicua, Malta

Three Maltese stamps depicting some of the island's monuments. From left to right: the Wignacourt Viaduct, built in 1614, *a Neolithic Hypogeum and the Mosta Dome.*

PERNICIOUS WEED

Sir,

Foolish and harmful habits such as smoking, the drinking of alcohol and addiction to drugs, are prevalent in all countries; they show no signs of abating and are causing great injury to mankind.

Since the measures adopted in some countries to eradicate these scourges of the human race have achieved little (one has only to recall the "prohibition" fiasco in the USA), it seems high time to give serious thought to raising the question on a world scale through the United Nations.

The following example may serve to show that measures adopted by U.N. could be more fruitful; one of the reasons for the further spreading of the smoking habit is that cinema heroes often appear on the screen with cigarettes in their mouths. Young people, teenagers especially, are apt to imitate their screen heroes, and if those heroes smoke their young fans want to do likewise. It is quite obvious that the smoking hero can only be forced off the cinema, and, consequently, off the TV screen if measures are adopted on an international scale.

U.N. measures to eradicate addiction to drugs and alcohol could be still more effective. The opium traffic was stopped only by an international convention. Without such a convention the fight against drug-taking is hopeless, because drug smugglers are always liable to circumvent the regulations of individual countries.

In my opinion this is an urgent question that ought to be discussed at the U.N., and several of THE UNESCO COURIER issues should be devoted to it.

David Eisenberg
Moscow, U.S.S.R.

MEANING OF MONTEVIDEO

Sir,

In THE UNESCO COURIER (April 1960) I read a version of the origin of the name Montevideo ("A mountain saw I") which nowadays my compatriots tend to consider erroneous. The Uruguayan historian Buenaventura Caviglia, in his book *Etymology of the name Montevideo,* tells this other story: The first Spanish navigators to explore the River Plate found, as they lost sight of the flatlands of Southern Brazil and came acros the Uruguayan coastline, a series of hills they marked on their maps with Roman numerals. Their direction along the river was East-West (*Este-Oeste*).

The hill that towers over the city of Montevideo was indicated on their maps with the numeral VI. As an important landmark for the ships that wanted to take shelter in the bay, the hill, or *monte,* was thus marked on maps: MONTE-VI-D.E.O. (these last three initials meaning "direction East-West"), an abbreviation that eventually became a single word and the name of the Uruguayan capital.

Mirtha C. Carreras
Trinidad, Flores, Uruguay

OTHER VOICES, OTHER VIEWS

Sir,

For the year during which I have been reading THE UNESCO COURIER I have not seen in it any article expressing a contrary viewpoint. Thus there was no defence for racial discrimination (although there must be someone somewhere who would defend the doctrine); the treasures of Nubia were, without reservation, invaluable (though, surely, there are people who care little whether they are lost or saved) and Anton Chekhov was a first-rate writer (though, no doubt, critics have found major faults with his work).

Thus a preponderance of the space in THE UNESCO COURIER is devoted to editorial opinion, rather than to a multi-lateral appraisal of the matter under consideration.

John Stuart Mill wrote, in his essay on "Liberty," that "if all mankind minus one were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person than he... would be justified in silencing mankind." If it adheres to this principle, and if it claims to be "a window open on the world," THE UNESCO COURIER must broaden the scope of its articles, not to include more subjects, but to include more viewpoints on the same subjects; it must not only open the windows, it must raise the blind, part the curtains, and throw back the shutters, so that the reader may have a complete, unobstructed view of the aspect of the world under examination.

Terence C. Moore
Winnipeg, Canada

WORLD AT PLAY

Sir,

As a teacher I am interested in children's games as played in different parts of the world. I would like to hear from readers of THE UNESCO COURIER about children's games, both individual and group, played in their own country.

I feel that our children in schools would be far more likely to take an interest in international affairs if they were shown how their contemporaries in other countries amuse themselves.

B. T. Penzer,
89 Vicarage Lane, Water Oxton
Birmingham, England

From the Unesco Newsroom

U.N. urges expansion of mass media in three continents

A series of measures to help the less developed countries of Africa, Asia and Latin America build up their press, radio, film and television facilities has been recommended by the Economic and Social Council of the United Nations, which met in New York. The recommended measures emerge from a report prepared by Unesco on the problems of assisting development of the mass media in those countries.

The report is based on a survey which Unesco is conducting at the Council's request through a series of regional meetings. The first meeting, for South East Asia, was held in Bangkok, in January 1960 and the second, for Latin America at Santiago, Chile, in February 1961. The third meeting, for Africa, will be held in that continent early in 1962. The survey has shown that nearly 70 per cent of the world's peoples, living in over 100 countries, lack the barest means of proper public information.

Under the recommended U. N. measures, countries would draw up programmes for development of mass media as part of their planning for economic and social expansion. National committees would be set up to help in preparing and carrying out these programmes.

In addition, countries would establish national training programmes for mass media personnel, study the present and future needs of the media in planning their communication and transport services and consider the adoption of fiscal, customs tariff and other measures to aid development of the media.

MAN IN SPACE: UNESCO is to help prepare a symposium on "Man in Space", to be held in 1963 under the auspices of the International Astronautical Federation. Under a programme approved by the UNESCO General Conference last December, UNESCO will also aid the Federation in preparing a multilingual handbook of some 50,000 terms used in space research. For the Committee on Space Research of the International Council of Scientific Unions, UNESCO will help to organize symposiums this year and next in three fields: precision tracking and telemetering methods; ultra-violet astronomical observations which cannot be made from the ground; effects of high temperature and vacuum on small biological organisms.

■ **NURSERY SCHOOL LANGUAGE CLASSES:** *At what age should children start learning a foreign language? According to a group of educators from the A I. Herzen Pedagogical Institute in Leningrad, children aged 5 and 6 have no difficulty in assimilating phonetics and syntax and can learn a second language more quickly and retain their knowledge longer than children aged 11 and 12. These conclusions are based on several years of language teaching experiments in Leningrad's kindergartens.*

CRIME PREVENTION IN ASIA: Under its world-wide programme of social defence, the United Nations recently signed an agreement with the Japanese Government for the creation in Tokyo of the "Asia and Far East Institute for the Prevention of Crime and the Treatment of Offenders". Later this year the Institute will begin operations as a centre for the training of staff, and for research and study on crime prevention and treatment of offenders. Particular attention will be given to the problem of juvenile delinquency and the treatment of young offenders.

■ **SCHOOLS FOR AFRICA:** *Tropical Africa, comprising 30 countries from Ethiopia to the Congo and from Senegal to Madagascar, has 25 million children of school age. Yet 17 million have no schools to attend and of the "privileged" 8 million only a minority complete primary education. Forty African states and territories and five European countries with African responsibilities were invited to a meeting in Ethiopia, last month, to discuss ways and means of developing education in Africa. Held under the auspices of UNESCO and the U.N. Economic Commission for Africa, the conference was attended by Ministers or Directors of Education for the African countries. UNESCO's own programme for 28 countries in Tropical Africa during 1961-62 amounts to about $11,5 million, including sums administered on behalf of the U.N. Special Fund and Technical Assistance.*

ABORIGINAL ART ON SLIDES: A new series of Art Slides has just been issued by UNESCO devoted to paintings by aborigines of Arnhem Land in the extreme north of Australia. The works shown are linked with ancient forms of art dating back to the palaeolithic age and the set of 30 colour slides includes examples of both rock and bark paintings. Explanatory texts and captions in English, French and Spanish accompany each set, the price of which is $10 or the equivalent in other currencies. Orders may be placed with Publications filmées d'Art et d'Histoire, 11, rue Carvès, Montrouge, Seine, France.

■ **TWENTY MILLION TEXTBOOKS:** *Dr. James Torres Bodet, Mexico's Minister of Education, has announced that over 20 million textbooks will be published and distributed free to pupils in primary schools all over the country during 1961. This figure represents an increase of nearly 2,800,000 over the number of manuals printed last year, and shows the results already being achieved under Mexico's 11-year plan for the extension of primary education.*

FARMING FROM THE AIR: An experiment in sowing grass seed from a low-flying plane over an area of nearly 500 acres of rangeland in the United States is to be made in July by American scientists from the University of Arizona. The scientists have prepared small seed-pellets made of clay and grass seed and containing fertilizer for the seeds and repellents for insects and other pests. The pellets will be dropped just before heavy seasonal rainfall.

UNESCO PHILATELIC SERVICE U.N. STAMPS

Some 274 million United Nations stamps and items of postal stationery have been printed since the U.N. Postal Administration was established ten years ago. In addition to focusing attention on the work of the United Nations and its specialized agencies in the political, economic and social fields, the stamps and stationery have produced a gross revenue of $10 million since 1951. Gross revenue for 1961 is anticipated at $1.5. The international popularity of collecting U.N. stamps has continued to grow with the increasing activities of the U.N. In addition to being an interesting hobby for millions of people, the collection of these stamps enables people to support in a direct way the work of the United Nations. As the agent in France of the U.N. Postal Administration, Unesco's Philatelic Service stocks all the United Nations stamps currently on sale. It also has stamps and first day covers issued by many Unesco member states to commemorate important events in the history of Unesco and the U.N. (inauguration of Unesco's new headquarters, Human Rights Day, World Refugee Year). Information on items available, price and methods of payment will be sent on request by the Unesco Philatelic Service, Place de Fontenoy, Paris-7e.

Imp. GEORGES LANG, PARIS. IMPRIMÉ EN FRANCE.

WANTED

SECONDARY SCHOOL TEACHERS FOR SERVICE IN AFRICA

Unesco invites applications from secondary school teachers in the following subjects:

Modern languages (English and French)
Science
Mathematics
Technical education

For teaching posts in Africa (Liberia, Mali, Niger, Nigeria, Sierra Leone, Somalia, Tanganyika, Uganda, etc.).

Applicants must possess the following minimum qualifications:

1 They must be fully qualified to teach in a recognized secondary school of their own country the subject to be taught in Africa.

2 They must possess a minimum of 3 years' secondary school teaching experience in their subject.

3 Since teaching will be done in English or French, depending on country, absolute fluency in the language is essential.

4 Language teachers must be native-born speakers of the language taught.

Assignments will be made by contract for a period of two years beginning with the academic year 1961-1962. Salaries will range from US$ 4,800 to 8,000 per annum (income tax free or reimbursed if levied), plus family, post and other allowances.

Candidates should send curriculum vitae, with name, address, age, nationality, mother tongue, academic qualifications, subjects taught, years of teaching experience, knowledge of foreign languages, to:

The Personnel Officer, Field Staff Division, Unesco,
Place de Fontenoy, Paris-7e, France.

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MUSEUM

A quarterly review published by Unesco · Revue trimestrielle publiée par l'Unesco

The way in which museums, films and reproductions are bringing the enjoyment of works of art within the reach of a wider public is one of the most notable cultural features of our times.

There is a steadily growing interest in works of art among people generally, whether they see them in museums or are themselves the proud owners of an original or a reproduction.

Unesco helps to foster this interest by publishing a richly illustrated quarterly review, **Museum,** containing a variety of articles on new departures in museography and on the quest for ways of making museums more instructive and more alive. Other contributions deal with new buildings, the more noteworthy developments in the protection and preservation of works of art, the rôle of the museum and its relations with the general public.

Whether you are a museum-lover or just wish to know how to set off your artistic possessions to best advantage in your own home, you cannot fail to find something to interest you in **Museum.**

One year's subscription $6.50. Single issue $2.00

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MEXICO CITY'S MOSAIC MURAL

© Paul Almasy, Paris

Mosaic murals are a distinctive feature of Communications and Public Works building in Mexico City. Latin American architects and designers soften the austere modern lines of their buildings with many kinds of surface treatments. Here, the artist blends designs of three historic phases of Mexican culture — the Pre-Columbian epoch, Spanish Colonial period and Modern Era. Latin American architecture is more than a technique — it is an art. (See p. 19)